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Jubilee Year

HOW TO REACH OUR JUBILEE OBJECTIVES

By Mrs. Harriet S. Boobyer, Pittsburgh, Pa.

FIRST OBJECTIVE

"A More Complete Organization."

IN the Presbyterials—Every Presbyterian to appoint an Organization Committee whose duties shall be to endeavor to affect the organization of a Women's, Young Women's and a Junior society in every church.

In the Societies—A Women's, Young Women's and a Junior society organized in every church, also a Teen Age group, wherever possible. The Women's or Young Women's society should feel the responsibility for the organization of the Teen Age and Junior groups.

SECOND OBJECTIVE

"A Deeper Spiritual Life."

In the Presbyterials—Every Presbyterian to appoint a Prayer Group Secretary whose duties shall be to encourage the formation of prayer groups and prayer circles, and further greater prayer life among missionary women, individually and in the devotionals of the missionary meetings. The Literature Secretary to make a special effort to organize

mission study classes in every congregation, laying special stress on the study of the denominational study books, both adult and junior.

In the Societies—Organize a Prayer Group to meet "at some time other than the regular missionary meeting for an hour of prayer". Have a Prayer Circle meet for fifteen minutes or more, at the beginning or close of the missionary meeting, if no other time is possible. Emphasize Bible reading and prayer in the individual life and at the Family Altar. The Literature Secretary to endeavor to enlist the whole congregation in a "School of Missions" program, forming classes for men and women, young people and children; using the denominational foreign study books, "Rainbow Empire" and "The Up Trail". For classes in home mission study use the interdenominational text books on the American Indian or our own "At Work In The Home Land". Make the devotional services of all meetings a time for more prayer. Make full use of the Prayer Cycle.

THIRD OBJECTIVE

"A Conscientious Stewardship."

In the Presbyterials—Use the subject of Stewardship, (Self, Substance and Service, Citizenship and Law Enforcement,) as the subjects of the devotions of the Presbyterial, or of an address with an able speaker. Temperance and Reform Secretaries to keep the subject of Citizenship and Law Enforcement prominently before the societies and distribute literature on these subjects.

In the Societies—Include in your program, a meeting on the subject, "The Stewardship of Self, Substance and Service". Distribute literature on Tithing. Temperance and Reform Secretaries to have a program emphasising "Citizenship and Law Enforcement". Distribute literature on these subjects.

FOURTH OBJECTIVE

"A Clearer Vision of the Need of Missions."

In the Presbyterials—The Literature Secretary to make an earnest plea for *The Womens Missionary Magazine*, that it be taken and read. The Junior Secretary to stress to Junior leaders the importance of reading and using both *The Womens Missionary Magazine* and *The Junior Missionary Magazine*. All types of mission reading to be encouraged.

In the Societies—The Literature Secretary to put on a special drive to achieve the goal of "A *Womens Missionary Magazine* in Every Home". The Junior leader to make an effort to have a *Junior Missionary Magazine* taken in every home where there are children. The suggestion is made that if the children are unable to subscribe, the Women's or Young Wom-

en's society subscribe for the Junior Society.

FIFTH OBJECTIVE

"A Devout Expression of Gratitude in Gifts and Service."

In the Presbyterials—The Thank Offering Secretary to get in touch with the members of the Presbyterial by visiting each society, if possible, and by sending a personal message to be read at the meeting of the society.

In the Societies—The Thank Offering Secretary to present the subject interestingly at each meeting. Plan for the Annual Ingathering. Keep the date before the members for several weeks. Interest members whose names are not on the Life Membership Roll or the Life Directorship Roll. Pray for God's blessing on your plans, the gifts and the givers. Prayer is our best preparation.

OUR JUBILEE OBJECTIVES

Our Jubilee Year should be a year of looking back, of rejoicing over a half century of God's right hand when His blessing has been showered upon the organization, the early beginnings and the later development of the work that the women of the United Presbyterian Church have been led to do in sending the Gospel to this and other lands. But such a memorable anniversary should be more than merely looking backward, it should be a time also of looking forward, and of making special preparation for more glorious advancements in the cause of missions in the future.

To this end, five objectives have been set up as the goal for our Jubilee Year. These objectives if attained

will deepen and broaden the spiritual life of the individual woman, and make the presbyterials and societies more perfect channels for the flow of knowledge of the Lord Jesus to those who know Him not. Will you make the attainment of this goal a matter of earnest prayer during all the coming months, emphasize the points to be attained in your devotionals and lend yourself to their accomplishment in all possible ways?

The first objective is merely a starting place, a necessary setting up of organizations in which women of all ages and children may best come in contact with information and inspiration for missionary interest and activity. It is placed first because it is the initial step, not because of its importance, for the most important objective is the second, "A Deeper Spiritual Life". Only from deepened spiritual life will come "A Conscientious Stewardship" and "A Clearer Vision of the Need of Missions". Then with heart Spirit-filled, possession consecrated and eyes opened to the multitudes waiting for the Bread of Life, the women of the Church will

render gladly "A Devout Expression of Gratitude in Gifts and Service".

On the preceding page, you will find suggestions for reaching the objectives in the presbyterials and in the societies. Leaflets will be available for any of the programs mentioned, also one on the use of the Prayer Cycle, and one defining Prayer Groups and Prayer Circles. A course of Bible Reading is also available, and all the books for mission study together with the helps for them are ready for order. A poster visualizing the Jubilee Year and the objectives has been mailed to every church. Give it a prominent place on your bulletin board and let it be a constant reminder and incentive during the coming months.

Let our Jubilee Year be a year of new beginnings, as was the jubilee year to the Israelites of old. Let it be marked by humble confession of sin, re-consecration of hearts and lives, a new giving of time to Bible reading, prayer and the Family Altar, a new realization of the part that God has for each woman to play in the spread of the Gospel and a new measuring up to that individual mission.

THE CHURCH PROGRAM FOR 1932--1933

By W. E. McCulloch, D. D.

THIS article is written at the gracious invitation of Mrs. White, friend of everybody, and editor of *The Womens Missionary Magazine*. Evidently our United Presbyterian women are heart and soul for the Church Program, as indeed they are for everything that seeks the welfare of the Church and the advancement of the Kingdom.

My good friend, Mrs. J. D. Sands, President of the Women's Board, writes, "We will ask the Presbyterials to hold meetings on the dates you suggest; or if that is impossible, on some other more convenient date. We will also present the matter to the eighty prayer groups scattered throughout the Church. We feel that these are a very great source of spiritual power."

And so with their usual promptness and enthusiasm and efficiency the women enlist for service.

The Church Year Program was prepared by the Board of Administration and adopted by the General Assembly. It divides the year into periods, each period devoted to certain activities, as follows: 1. Strengthening the Spiritual Life, September 7 to October 12. 2. Loyalty Campaign—The Church in Action, October 16 to November 27. 3. Christmas and White Gift Month, December. 4. With Christ in the School of World Service, January 8 to February 12. Six weeks of study of our work as carried on by the four budget boards, Home, Foreign, Education, and Ministerial Relief. 5. Stewardship Cultivation, February 19 to 26. 6. Annual Every Member Canvass, March 12. 7. Pre-Easter Evangelistic Campaign, March 17 until Easter.

This article has to do principally with "Strengthening the Spiritual Life" Campaign. The Committee recommends for the period, Presbyterian Conferences for ministers and laymen leaders, an All Day Meeting for each Women's Presbyterian Organizations, articles in church papers, consideration of spiritual life themes at prayer meetings and Sabbath services, special attention to the interests of young people, Visitation Day, Sabbath, September 25; Rally Day, October 2; Christian Life Week-

End Conference in each congregation, October 7 to 9; final meeting of period, October 12th, for prayer, conference and enlistment for service.

The General Assembly has adopted a definite, comprehensive program for the year. I am confident that the congregation which follows it faithfully and puts wholeheartedly its energies and resources into its fulfillment will experience rich blessings from the Lord and will come to the end of the year with a record of real accomplishment.

Was there ever a time in the history of the United Presbyterian Church when there was such crying need of intelligent, definite, co-operative, and consecrated effort as there is today? Verily it is the testing-hour for the hearts of men and women. There are tremendous difficulties to be overcome, and unsurpassed opportunities for getting big things accomplished in God's needy world. Are we willing in the day of God's power, willing for strenuous toil, fervent prayer, and sacrifice that hesitates, not to pay the price of victory? That question is put squarely up to pastors, congregations, presbyteries, to all the men and women who constitute the leadership and the working force of the church.

"Let us not fear to sound the silver horn
That ushers the new morn—
Come, comrades—let us win!"



STRENGTHENING THE SPIRITUAL LIFE

By Miss Jennie B. Wallace, Sewickley, Pa.

THAT this, the seventy-fifth year of our Church's existence, should be marked by a notable advance was a longing evident in the General Assembly last May. This longing crystalized in the presentation by the Moderator, Dr. C. S. Cleland, of seven objectives:—"A Renewed Loyalty to Christ; An Awakened and Re-consecrated Church; A Revival in Bible Study and Prayer; A Return to Religion in the Home; A Greater Passion and Program for Soul-Winning; An Aroused Interest in Mission Work at Home and Abroad; A New Devotion to the Christian Ideals and Principles of Our Country."

These Objectives, adopted by the General Assembly, form the basis of a program for the year's activities now offered by the Board of Administration, in the carrying out of which the Women's Board has gladly promised to co-operate to the extent of its ability.

"Strengthening the Spiritual Life",—the heart of the whole program—is the subject assigned for September 7 to October 12. It is suggested that where possible each Presbyterial early in September hold all-day meeting for prayer, praise, Bible study and conference, with a large attendance from all the congregations. Even where this may not be possible, we feel sure that our women will not lightly pass by this appeal for a definite effort to deepen our spiritual life, but will give the Seven Objectives a large place on the program of the fall presbyterial meeting.

Let each Presbyterial plan to take an active part either in co-operation

with the Presbytery or following a program of its own. In some places, plans are already under way for a joint meeting of men and women—an excellent arrangement, it would seem.

Above all, *support your pastors* in every plan for the spiritual growth of the congregation.

Whatever the plan, *prepare* for the meeting. Stir up the ground of your hearts, that any seed of devotion may find good ground in which to grow to fruitage.

Turn to the Church papers and to your *Womens Missionary Magazine*; prayerfully read all of the "Jubilee Year" articles, including that appearing in this issue. Glean everywhere new thoughts for the quickening of your spiritual life; *a new spirit in the Church means a renewed life in each one of us.*

Emphasize the vital importance of a genuine religious life in the home. Remind the mothers of the bed-time talk and the little prayer. Use every effort for the establishment of the family altar and of regular habits of Bible reading and prayer.

Secure at once from the Board of Administration, Publication Building, Pittsburgh, Pa., an outline of the Church program for the year and the program for the "Strengthening the Spiritual Life" period. These have already been sent to the pastors. Send also for copies of the "Message from our Moderator" and for "Bible and Prayer Covenant" cards.

A final suggestion—On every page of your Prayer Cycle write, "Revive us, O Lord."

Behind the "Wet" Curtain

By William T. Ellis, Swarthmore, Pa.

LIKE a swiftly withdrawn curtain, the recent "wet" decision of the two major American political parties has revealed a condition which is a first concern of the churches—a condition which heretofore they have been reluctant to face.

That condition is the alarming nation-wide slump in Christian idealism. All of the many arguments for and against Prohibition aside, it is fundamentally true that it is primarily the Christian motive which conceives of a world wherein no one shall be hurt by the evils of strong drink. It is the New Testament teaching of altruism which makes mankind seek a sober and safe society, even at the price of relinquishing personal rights and liberties. If a man has not the Bible's concern for the welfare of the weaker brother, he will not try to protect that man from his own weakness, or from hurtful forces outside of himself.

After a century of heroic and unselfish activity in the field of temperance, the churches effected Prohibition in the United States. Then the struggle for the great ideal ceased, except on the political end. The aggressive stimulation of the great social, brotherly and Christian conception of a sober world subsided.

Insidiously, during the twelve intervening years, a vast inertia has crept over Christian people. The late political conventions have suddenly made plain how powerful the contrary conception of life, as individualistic and self-indulgent, has become.

Many folk, of timid or evasive mind, will dodge this grave portent. Some will even contend that one

party is really "dry" and the other "wet". The facts are clearly against such a view. Both party platforms are "wet"—one clearly and uncompromisingly so; the other timorously and tentatively so. It is as if the Democrats had boldly plunged head first into the water, by a high dive from a rock; while the Republicans went in, shiveringly, step by step, from a sloping beach, hoping, at one and the same time, that their friends on the shore would not notice that they were going all the way in; and that their friends in the water would welcome them to the depths.

There is no sense in Christian voters fooling themselves on this point: both national parties are "wet". They offer the issue of Prohibition repeal to the Country; and the decision on that issue must be made. The only field left to Christian voters for effective political activity is in congressional and legislative elections. There they should bestir themselves.

All political potency will be futile, however, unless the churches can arouse the nation from the spiritual apathy into which it has sunk. Thus far, even the unparalleled Depression has not availed to create a general spiritual awakening. Individual religious concern there is a-plenty; but nothing resembling a great resurgence of questing for vital Christian ideals is apparent.

This condition is critical, from every viewpoint. It should drive pastors and people to their knees. It should shape the character of present-day preaching. It should be the burden of all religious conferences.

The Rainbow Empire

By Stuart Bergsma, M. D.

Reviewed with Additional Material by Mrs. E. D. McKune, Canton, Ohio.

THE NEW ETHIOPIA

THE New Ethiopia!" Dare we apply the word "new" to a land which tradition says can trace its beginnings even back of Aeithiops, the son of Cush, the son of Ham, the son of Noah? To a land which claims as its daughter the Queen of Sheba? to a land whose present Emperor claims descent from Menelik I, the son of this Queen and King Solomon? To a land whose established religion was Christianity before our ancestors knew about Christ?

Yet there is a sense in which Ethiopia is *new*. Just what day or year she began being *new* would be difficult to state, however, since 1900, especially, she has been emerging from the thousand years of seclusion caused by her political and geographical position. Or, as Gibbons says "encompassed by the enemies of her religion, the Ethiopians slept, forgetful of the world by whom they were forgotten."

Over this unique absolute monarchy of 350,000 square miles (almost nine times the size of Ohio) and 10,000,000 people, rules the young, enlightened Emperor, Haile Selassie I. His Solomon-like wisdom, his keen interest in the educational, social, moral and spiritual development of his people promises much Hope for the future of his country.

Dr. Stuart Bergsma, one of our own missionaries, is the author of this delightful Study Book. Among books on Ethiopia (of which the number available to the general public is

small as you will likely find by consulting your local library) *The Rainbow Empire* is unique in that it is permeated throughout with the missionary motive and atmosphere. To be sure it contains travel, adventure, sparkling bits of human-interest stories—but woven through the whole texture of the book is the call to help Ethiopians as they "stretch out their hands to God."

THE JOURNEY TO ETHIOPIA

Suppose we travel via "The Imagination Route". Leaving New York City on a big ocean liner, we cross the Atlantic, sail on through the Mediterranean and Red Seas, and in about three weeks time arrive at Djibouti, the capital of French Somaliland, and seaport gateway to Ethiopia. Somali children cry "Bak-sheesh, A la Mer!" pleading with us to throw coins into the water for them. To us "Djibouti may be the hottest place on the globe" or we may forget the heat and discomforts in the thrilling, novel sights about us. Only 487 miles to Addis Ababa! We may take the through express on the Franco-Ethiopian Railroad which makes the trip once a week in thirty hours, but perhaps we prefer to go on the only accommodation available in 1928 when Dr. Bergsma made the trip. Then it took three days to go by rail from Djibouti to Addis Ababa. Slower travelling will give us time to find out for ourselves whether the Somali Desert is "so dry that a jackal makes

his last will and testament before venturing to cross it" as one writer has remarked. However, to our unaccustomed eyes the desert will likely not be monotonous.



RED SEA AND ARABIAN DESERT

Cut furnished from Mrs. George Moore Memorial Fund.

Soon we see "a rainbow flag of red, yellow and green fluttering in the breeze from the flagpole of a ramshackle hut. It is the flag of Ethiopia, its colors patterned after those of the rainbow, symbolizing a stormy past, but a bright present and rich promise for the future. The colors are symbolic of the red blood that flowed in defense of her Christian faith, the golden promise of her undeveloped resources, and the green of her highland plateau." (Text) At last we have reached the mountainous plateau of Ethiopia, *The Rainbow Empire!*

Purple mountains of alluring mystery in the distance; poverty of Baksheesh-crying children around us! Are they prophetic of the extremes we shall see in this "Land of Contrast"?

The end of the first day's journey is the rest-house at Dira Dawa, a town more French than Ethiopian. The second night is spent at Hawash. On the third day the scenery is more varied. We go slowly because of the long hard climb necessary to reach Addis Ababa, 8,700 feet above sea level. It is late afternoon of this third day when we behold Addis Ababa nestling below us in the Eentoto Mountains, almost lost in the verdure of its eucalyptus trees. Although only nine degrees north of the Equator the climate is cool because of the high altitude.

Of course our missionaries are at the station to meet us, to help us through the custom house, then take us to the American Mission. They are just as anxious for the latest news from America as we are to learn about Ethiopia. First let us observe

THE PEOPLE AND CUSTOMS

In Ethiopia latitude seems to determine habitation. Along the border with low altitude and tropical heat there are few people. Most of the Ethiopians live in the cool, bracing air of the middle zone—altitude 4,000 to 8,000 feet. Above this plateau extend high mountains.

Racially, the people are "a mixture of white and black races, or more strictly speaking, Semitic or Cushite tribes." The *Amharas* were the original inhabitants of the land. They are more Semitic than Hamitic, with the features, and physical and mental

characteristics of the Jew or Arab. They are proud of their lighter tint of skin. The *Gallas* have more Negroid features. They entered the country about 400 years ago to invade it, but stayed to make homes. Although they were conquered by the proud Amharas, the Gallas number about two-thirds of the population of Ethiopia. Along the western and northwestern borders of the country we find the strictly Negroid *Shankal-*

las; and in the lowlands along the eastern border live the *Danakils* and *Somalis*, likewise Negroid.

The native homes are circular huts of mud over a framework of wood, with thatched roof of coarse grass. Inside these huts with no windows and only one door, the people live a simple primitive life. We cannot help wondering what they think, what they talk about, what they do, day after day.



STREET SCENES, ADDIS ABABA.

Cut furnished from Mrs. George Moore Memorial Fund.

The main article of food is "en-jera", pancake-shaped, sour bread made from native grains; "dabo", heavy loaf bread also from grains; vegetables such as peas, lentils, garlic; "tej", an intoxicating drink, used as Americans use coffee. Missionaries and foreigners can secure most American staple articles, either locally or "via can opener" from orders to the U. S. Native beef is apt to be tough because of scanty grazing land. Chickens and eggs are small.

The typical dress of the native consists of white cotton trousers, shirt and shawl or "chamma", resembling the Roman toga in appearance. Colors, other than white, usually denote mourning. The wealthy and nobility have gorgeous apparel for state occasions. The women wear white cotton trousers, long cotton dress and over it a "chamma". Some Ethiopians are becoming partly Europeanized in dress, though it is hoped they will keep their easily-cleaned costume.

The high class women have a life of ease, many becoming "quite plump as the result" so says one writer. For the women of the poorer classes, however, life is hard. They must carry wood, water, sell wares at the market place, and do work such as we would find among a people chiefly agricultural and pastoral. So far the women do not seem as teachable as men.

In their reckoning of time we note similarities to the ancient Jewish calendar. The Ethiopian New Year corresponds to our September 11. However, the Ethiopian calendar is about eight years behind the Gregorian. The Ethiopian day begins at 6:00 a.m. and night begins at 6:00

p.m., a further Jewish likeness. "Ehud" or Sunday, is the first day of the week, the Jewish Sabbath of the Ethiopian Church.

Marriage rites vary all the way from none at all—and as easily dissolved as such relations are—to the most binding vows and rites of the nobility, performed by the Church.

In religion, at one extreme there is animism with its trail of witch doctors and medicine men; at the other extreme, the Ancient Ethiopian Church, bound by ecclesiastical ritualism and ceremony, headed by an Abuna consecrated by the Coptic Church of Egypt.

With many earning only from six to ten cents a day, do we wonder that many prefer dirt to spending the precious money for soap? With the right incentive, we are told, the Ethiopian delights in keeping body and clothes clean.

Many Ethiopians may not have our ideals of honesty. Their customs may seem strange to us. Yet those who live among them and work with them find the universal "tie that binds" to be similar heart longings and aspirations. We believe evangelical Christianity can meet the need of Ethiopia.

RECENT HISTORY

Within the missionary term of Dr. Bergsma many stirring events took place in Ethiopia. In this Study we shall mention only a few events which led to the coronation of the present Emperor.

The Emperor Menelik II, the "George Washington" of Ethiopia, ruled from 1889 to 1913. His grandson and successor, Lidj Iyassu, was deposed and imprisoned in 1916 be-

cause of his dissolute life and an attempt to substitute Islam for Christianity as the established religion. The Princess Zauditu, daughter of Menelik II and aunt of Lidj Iyassu was crowned Queen, and Ras Tafari Makonnen, grand nephew of Menelik was made Prince Regent and Heir Apparent to the throne.

The Empress was conservative and usually opposed progressive measures introduced by Ras Tafari, Ras Gugsa, husband of Zauditu, living in a northern province where he served as governor, caused trouble and rumors of trouble. Thus all was not harmony among the nobility. Finally a seemingly trifling thing happened—the firing of the palace cannon without the consent of the Prince Regent to announce the birth of a child relative of Zauditu. As the result, Ras Tafari was crowned King on October 6, 1928. Zauditu still continued as Empress, of course.

From that date we note signs of material progress in this ancient land. King Tafari Makonnen recruited a large army to subdue the rebels within his borders. The first airplane was introduced the next year, much against the wishes of the conservatives who argued that men had not been made to fly.

The civil war was brought to a close in a battle in northern Ethiopia in April, 1930. The forces of Ras Gugsa were completely defeated. He was killed on the field of battle. The shock of her husband's death and the success of the King's forces likely caused the death of the Empress Zauditu that same night. The King declared himself Emperor immediately. November 2, was set as the day

for his coronation, allowing seven months for elaborate preparations.

Sunday morning, November 2, 1930 (Ethiopian date, Tekemt 2, 1923) found Addis Ababa clothed in all the splendor worthy of its name meaning "New Flower". On that day King Tafari Makonnen was crowned Emperor Haile Selassie I ("Power of the Trinity"). Great Rasses and Ethiopian dignitaries in lion's mane regalia came from every province of Ethiopia. Delegations and representatives from all parts of the world were present. The brilliant costumes, the ancient ceremony—everything contrived to make a memorable coronation for a young man worthy of the high position thus granted to him.

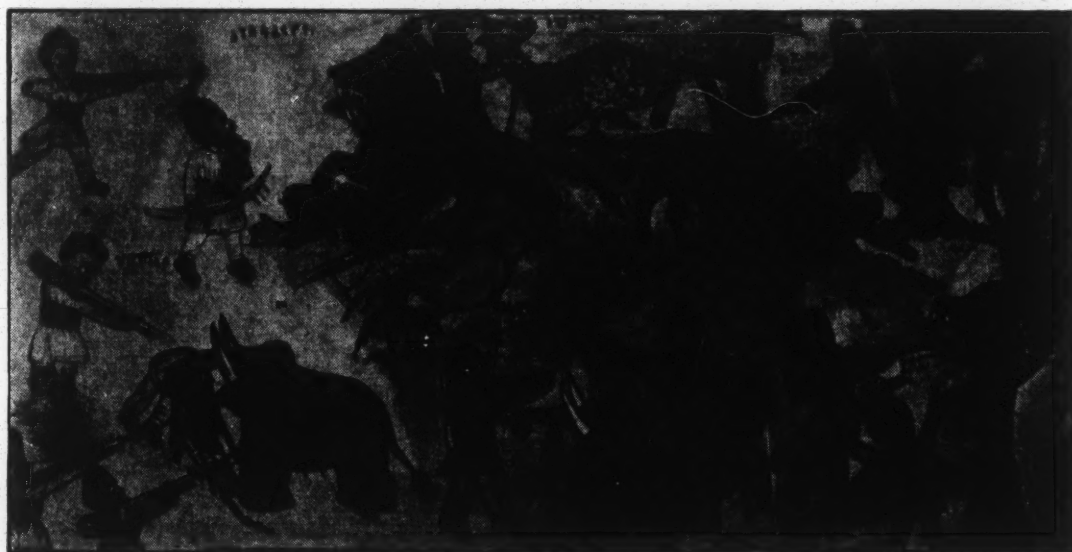
After a night spent in prayer, impressive to the Emperor-elect and Empress-elect must have been the words of His Holiness the Abuna Kyrillow: "Ye princes and ministers, ye chiefs of the army, ye soldiers and people of Ethiopia, and ye doctors and chiefs of the clergy, ye professors and priests, look ye upon our Emperor Haile Selassie the First, descended from the dynasty of Menelik the First, who was born of Solomon and of the Queen of Sheba, a dynasty perpetuated without interruption from that time to King Schale Selassie and to our times." (National Geographic, June, 1931). Impressive must have been the five hours of elaborate ceremony which followed; the vows of the new Emperor; the crowning of the heir to the throne, Asfao Wassan; and the Empress Waizero Menan . . . (Read about it as witnessed by Dr. Bergsma, Text, Chapter XII).

PROGRESS UNDER THE NEW EMPEROR

Emperor Haile Selassie I desires real progress and growth for Ethiopia. Realizing that their history has not prepared them for taking on all things of the new civilization at once, he is trying to build a firm foundation by seeking gradual but continual improvements. He often seeks the advice and aid of citizens of the United States. He has sent worthy boys to

mass of people causes stomach trouble. We realize that with such obstacles to overcome, it will take time for even this far-seeing Emperor to bring Public Opinion to the place where health and sanitary measures are rightly obeyed.

He is interested in trading with other countries. "The chief exports are hides, skins, coffee, wax, civet for perfumes, and small amounts of cotton and ivory. Thousands of



ETHIOPIAN HUNTING SCENE*

Showing lion, giraffe, buffalo, boa constrictor and elephant. Natives try to cut off tail to keep as trophy.

Cut furnished from Mrs. George Moore Memorial Fund.

America and to Europe for higher education. From Muskingum College he has taken Mr. Work to serve as Director of Education for all Ethiopia. In the field of banking he has appointed Mr. Coulsen, an American banker, to be financial advisor for Ethiopia.

He is interested in the health of his people, having erected several small hospitals in which he employs European physicians. Ethiopia has had no sewage system for 99 per cent of its people. The native bears a fatalistic attitude toward disease and death. The type of food eaten by the

leopard skins are sent to America each year." (Text) Concerning trade between the U. S. and Ethiopia, The World Almanac states that the total imports in 1930 amounted to \$51,425; the exports, \$78,805.

In this Study we have tried to give a glimpse of a number of Chapters in *The Rainbow Empire*. Our review is of course necessarily meager. May you enjoy and profit from reading and studying the Book itself as did the writer of these notes.

Behold the modern "man of Ethiopia"! Will we deny him the Living Water?

PROGRAM SUGGESTIONS—THE RAINBOW EMPIRE

The Chairman of each Group responsible for the Four Programs on *The Rainbow Empire* should have her own Textbook *early*, so that she may "major" in Ethiopia. For successful "Group Plan" work, the women responsible should meet several weeks before their Program, carefully planning it, and calling on additional women to help them if necessary. Perhaps "friendly rivalry" and the offer of a year's subscription to the

buy the Book. It will be of lasting worth for reference and study.

Dr. Bergsma says (p. 286) "the book was not written originally for mission study classes but for general information and inspiration." Therefore our studies depart from regular chapter order. With much material to condense into four studies, let us "polish and repolish" the topics until we have selected the most important items. See Index (p. 289) for more



SMALL HUNTING PICTURE*

A brave Ethiopian fearlessly faces the lion while his friend tranquilly gazes up at the lion which is trampling on his face.

Cut furnished from Mrs. George Moore Memorial Fund.

Magazine, or a cloth-bound copy of *The Rainbow Empire* to the group presenting the most challenging program, would be an inspiration to get the most possible good from this interesting book on Ethiopia.

Encourage as many as possible to

(*) Made from kodak pictures taken from Ethiopian Paintings. The Paintings are the property of Dr. Stuart Bergsma, author of "The Rainbow Empire", and missionary to Ethiopia.

All of the paintings are by native Ethiopian artists. While the pictures are crude, still they show some degree of art. Many Africans cannot paint at all.

detailed location of topics than suggested here.

I. *Aim*: Amusement alone will fail; hearts and sympathies must be touched; needs made known and met. While being *informed* and *informing*, we need also to be *convinced* and *convincing*. This study for 1932 should so thoroughly *inform* us about the history and people of Ethiopia and the Mission of our Church there that we shall never forget the information! May it also make us so thoroughly *convinced* and *convincing* that our lives will ring true in Missionary

stewardship! Perhaps *Charts* like the following will help us to state the *Aim*:

1. First letters begin words that explain each of the four Programs to appear in the *Magazine*.

P—People and Land of Ethiopia Today.

R—Remote Days and Customs.

A—Applied Christianity through Mission Hospitals and Schools.

Y—Your Responsibility (Evangelistic Missions).

Challenge of this Aim: Will we PRAY for Ethiopia?

Will we PAY for Ethiopia? (Drop one letter).

Will we answer AY for Ethiopia? (Drop two letters).

2. Or, *Aim* may be put in Chart form thus:

II. Something OLD—Old Ethiopia.

I. Something NEW—New Ethiopia.

III. Something BORROWED—Ethiopia "borrows" U. S. Hospital and School Methods.

IV. Something BLUE—*Loyalty* to Christ in witnessing.

3. "Rainbow Poster" suggested under Program I, may be used to express the *Aim*. (However we express the *Aim*, may it lead us to the Pot of Gold at the Foot of the Rainbow, which, perchance, we may find to be the People of Ethiopia.

II. *Methods*—Consecrated study and preparation will make almost any *Method* successful.

1. Some groups prefer much discussion. Excellent plan when all have Textbooks.

2. Other groups wish a more formal program with special features. For such we make these suggestions.

III. *Additional Helpful Material*.

1. *How to Use the Rainbow Empire*, 15 cents, published by the Foreign Board. It contains a sketch of the life of the author, plans for an Organization Meeting, helpful quotations and many fine suggestions by Miss Anna Milligan for impersonations, discussion topics, reading circle selections, debates, etc.

2. Stories, Pictures, Articles on Ethiopia in *Christian Union Herald*, *United Presbyterian, Womens Missionary Magazine*, *Foreign Missions Handbooks* (since 1920) And Leaflets and Booklets published by the Boards of our Church.

3. Maps of World, of Africa, of Ethiopia.

4. National Geographic Magazine—June 1931; Other current magazines (Consult Readers Guide).

5. Books (See Appendix I, p. 281 of Text).

6. Devotional Service—appropriate songs, pictures, poems. A variety of ways of using *The Prayer Cycle*, such as directed silent prayer; names of missionaries listed on blackboard or map; distribute slips with names of missionaries, etc.

IV. *Posters and Invitations*—Clever ones could be made after the manner of Ethiopian paintings (National Geographic, June 1931, p. 754 and Plate XIII) selecting striking word pictures from the Text for portrayal.

With each Program we give suggestions for more simple posters. The lettering may be made to resemble Amharic characters (See cover page of 1925 Foreign Missions Handbook). To save postage, individual invitations may be taken from house to house by children, or shown in Sabbath School classes. One invitation, shown, but not left at the house, would save making many. Or, display large announcement poster at Church.

Have you ever tried a Presbyterian Poster Contest?

SUGGESTIONS FOR PROGRAM I ETHIOPIA TODAY or THE NEW ETHIOPIA

Poster or Invitation.

On a big poster sheet, color a rainbow. Apply symbolism of Ethiopian flag (p. 19).

RED (stormy Past). Print on the red of the rainbow the words *Old Ethiopia*.

YELLOW (bright Present). Print *New Ethiopia*. (Note that this Program comes first).

GREEN (rich promise for Future) Print—*Educational and Medical Missions*.

BLUE (going beyond the colors of the flag which stands for National Loyalty, to Blue, symbolizing Loyalty to Christ.) Print on blue—*Loyalty to Christ—Evangelistic Missions*.

Beneath the Rainbow arch, draw a map of Ethiopia marking provinces (p. 115, small map) and our mission stations. Paint Ethiopian flags at each corner (3 stripes, green at top, yellow in middle and red at bottom). This rhyme may be written below the map:

A rainbow flag—red, yellow and green

In Ethiopia may be seen;

So come with us on a trip so fine

And sail on our "Make-Believe-Steamship-Line".

Date Place

Introduction to Study: Create a "taste for the book". Use curios, pictures, maps, everything that will make this meeting attractive and inspirational. Discuss the writer, his purpose in writing the book, need for this Study, etc. Explain "Rainbow Poster" telling what will comprise each Program.

"I cannot go
To other lands
Where I would know
What change is like;
I cannot be
In places new
Where I would see
The world so wide,
But one may grow
By books, and so
I do not ever envy feel
To those who come and go.
The world is wide
But books are like the famous pools,
With seeing eyes and lengthy stride
I view the earth with love and pride
While sitting by my own fireside."

—Selected.

Program: "Imaginary Trip to Ethiopia". 1. The director or "guide"

for the trip, who will be the chairman of this Program, makes careful preparations. She speaks in first person, "taking all the women with her". They start from Home by means of a world map, trace the voyage through the Mediterranean and Red Seas to Djibouti. A child might be at Djibouti to call out "Baksheesh! A la mer!" Then with maps of Africa and of Ethiopia (large detailed map of Ethiopia may be drawn from a map in an Atlas, or from the map in National Geographic, June, 1931, p. 792) guide takes women to Addis Ababa. (Chapters I, II and part of III) *Devotional Service* — First "Guide" pauses in "The Trip" while supposedly on the Atlantic for the Devotional service, conducted by herself, or another woman.

a. Scripture: "Behold a man of Ethiopia" Acts 8:26-39.

b. Special Song: "From Greenland's Icy Mountains" (Masterpiece among Missionary Hymns).

c. Picture *The Hope of the World* by Copping (Colored Art Plate, 12x 18, 60 cents, Missionary Education Movement, 150 Fifth Ave., N. Y.) This incident may be helpful in showing the picture: In an art gallery two Negro ministers stood in front of the picture "The Hope of the World". One noted with regret that the artist had placed the child with the black skin at the feet of Christ. "But", said the other, "don't you see, Brother, he is the only one looking directly up into the face of Jesus. May our people ever sit at His feet." Just a bit of overheard conversation, but does it not give us a new vision of "Christ for the darker races of earth?" Happy will be the people that looks up into the face of Christ and lives unto Him. Although the original Ethiopians do not claim to belong to the Negro race, the Gallas do. This picture might be in evidence at each meeting on Ethiopia.

Discussion —While "on board the ship" may discuss questions such as

found on p.4 of *How to Use*. Here are several: To what race do the people of Ethiopia belong?

What familiar things do you expect to see in Ethiopia? What strange things?

How will we travel within the country itself?

Are we dependent upon Ethiopia for anything we eat or wear?

What missionaries do you expect to meet? Where will you find them at work?

When "traveling through the Red Sea" ask the women to name the countries bordering the Sea. Why have European countries gained control of the countries along the western coast, but not those on the eastern coast of the Red Sea?

2. People and Customs. Another "guide" continues with the trip (See Chapters III, VIII, IX, X and XXV). If possible display native costumes, or show pictures of dress, homes, natives, etc.

3. Recent History (Chapters VI,

XI, XII) by another "Guide". Might suppose that women are "resting at the Mission". This guide tells as though a witness of the Coronation, perhaps impersonates one of our missionaries. (In addition to Text, use pictures in National Geographic, June, 1931).

4. Progress under the New Emperor (Ch. XIII) another "guide".

Closing Thoughts.

What will you want to remember for special prayer as the result of this imaginary trip? Ask for an "Unusual Offering"—an offering of Prayer. Pass a plate on which is the picture and short sketch of the life of each of our 28 missionaries listed in the Prayer Cycle (6th Day). Let sentence prayers be offered for these missionaries. Ask each woman to take one home for her "offering of prayer" during the study of Ethiopia. (Pictures of some of missionaries in July 1931 *Womens Missionary Magazine*. Give same missionary to several women if necessary).

BRING US THE LIGHT

I hear a clear voice calling, calling,
Calling out of the night,
O, you who live in the Light of Life,
Bring us the Light!

We are bound in the chains of darkness,
Our eyes received no sight,
O, you who have never been bound or blind,
Bring us the Light!

We live amid turmoil and horror,
Where might is the only right,
O, you to whom life is liberty,
Bring us the Light!

You cannot—you shall not forget us,
Out here in the darkest night,
We are drowning men, we are dying men,
Bring, O, bring us the Light!

—John Oxenham.



Foreign Correspondence

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

DR. A. F. GRANT IN MEMORIAM

Resolutions which have been recorded in the Minutes of the Missionary Association of the Egyptian Mission.

On the morning of July 4th, 1932, the spirit of Dr. A. F. Grant took its flight. While preparing as usual to take up the duties of the clinic and hospital ward, without warning the messenger came, and his spirit went home to God who called him.

Faithful to the end, he did not spare himself. His thought continually was for the welfare of others. Even knowing as he did, that his own physical condition gave cause for alarm, he worked and planned whereby his fellow workers should get the needed rest and change for the summer.

His skill as a physician and surgeon became widely known in Egypt. He came to the Valley of the Nile in the spring of 1904, thus rounding out in service for the Egyptian people whom he loved, one whole generation. He ever sought to keep himself well abreast of the times in all that the medical science had to give to mankind. When patients went to him for counsel and treatment they immediately became conscious that they would receive the best possible care. This Christian physician's

life was built on confidence.

His manner was always courteous, quiet, dignified and refined towards the humblest as well as toward the person of wealth and position. It was easy to meet him. He was a busy man, yet always had time to listen to the call for help. His whole disposition was kindly and helpful. He delighted to serve others, and his forgetfulness of self has endeared him to



DR. A. F. GRANT IN THE HOSPITAL GARDEN
Cut furnished from Mrs. George Moore Memorial Fund.

thousands of Egyptian people whom he served. He still lives in the hearts of those to whom he ministered.

His fellowship with the Master produced in his life those nobler characteristics which lifted not only himself above the crowd, but also inspired others to love and serve his Lord.

His memory is a blessed one, and as was said in the address at the memorial service—using the words of the great apostle Paul—"I thank my God upon every remembrance of you". Concerning this brother, we who have lived and worked beside him can say from our hearts, "We thank God upon every remembrance of Dr. Grant."

To the sorrowing wife and friends we cannot do better than to commend each one to the Word of His grace, which says, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted in God".

OUR GREAT LOSS

A copy of what was written in "Al-Huda" by Shiekh Metry S. Dewairy and translated by him for "The Womens Missionary Magazine."

On Monday morning July 4th, death took suddenly from among us the beloved worker and the able physician Dr. A. F. Grant, head physician of the American Mission Hospital in Tanta. Apparently he was in full health and strength till the last minute of his life. He was, on the previous day, discussing with Pastor Mikhail Salama the question of the Lord's second coming and the translation of the church. On the Lord's Day he attended the morning and evening church services. Monday morning he rose as usual and went to take his shower-bath where he died suddenly.

When the missionaries were pre-

paring themselves in their summer resort at Ramleh to celebrate their Independence Day, they were shocked by the sad news of his sudden death. Many of them went up to Tanta and brought the body down to Alexandria for burial. A very solemn funeral service was held in the Central United Presbyterian Church of Alexandria in which many Egyptian pastors and missionaries took part, especially Pastor Mikhail Salama, who came from Tanta to offer a last tribute to his beloved friend of many years.

Dr. Grant was born in 1870, and after graduation came to Egypt as a Medical missionary in 1904 and was appointed to Assiut Hospital. After nine years, he was transferred to Tanta Hospital where he worked faithfully and powerfully till the day of his death. He was an able doctor, a faithful missionary, a generous man full of good works, and self-sacrificing. He was a brother to every patient, a father to every orphan, a provider to every needy one. He was childless, but many are the sons and daughters whom he left in Egypt, the land of his adoption, which he loved and served so devotedly till his body was mixed with its dust. No wonder, then, if he is lamented and missed by so many friends in Upper and Lower Egypt.

May the God of all Comfort give His consolation to his wife, relatives, the American Mission, and the Egyptian Church of the Synod of the Nile.

DR. A. F. GRANT AN APPRECIATION

By Constance Kirk, Superintendent Protom, during absence of Mrs. E. G. Smith, Superintendent of Hospital, who is in Scotland, on furlough.

We, the Staff of the American Mission Hospital have, during this last week been bereft of a great leader and friend in the person of Dr. Grant. No matter how long or short a time anyone has been on the staff, that time was sufficient to realize what a

privilege was ours in being able to work with and for such a person. His great and loving personality, his geniality, his great sense of the fitness of things, his broad outlook, together with his great capacity for service, made daily contact with him an inspiration and an example. His love of work radiated to each one of us,—his entrance into the Hospital was sufficient to start every one working to his or her fullest capacity; to make rounds with him, to hear him speak with his patients, advise, cheer, and prescribe for them was a great joy to each one of us. His sense of humor was a delight, and his power of always saying or doing just the right thing at the right moment whether for patient or staff, made him invaluable to us. We waited for his help and his advice, as we waited for his orders, and he never failed to supply our needs.

His trust in each one of us, too, was one of the outstanding things about working for him, always he trusted us to do whatever he asked, never doubting, and thereby endearing himself to us in a remarkable way. Our interests he made his, endeavoring also to make his ours. He gave us freely of his thoughts. Our mid-forenoon tea with him in our midst discussing some problem, maybe from the Bible, or from some book he was reading, or some happening of the day, social or political, was not only profitable to our minds, but the sense of companionship he conveyed to us through this, we shall never lose.

His love of the beautiful, of poetry, and of flowers, his delight in the small, everyday things of life, he shared with us as we shared and helped him in his work.

All these things we observed as we worked day by day with him; but it was his life that impressed us most. He lived the things he believed, and it was apparent to us all that this was so. He was ever seeking knowledge, yes, but he was also always applying

and supplying it, both, in a spiritual and medical capacity, not by words only, but by deeds and acts. It is by the life he lived among us that we shall always remember him.

A SAD FOURTH OF JULY IN EGYPT

By Mrs. Dalton Galloway, Beni Suef

To those of our mission force who were at Sidi Bishr in our summer camp the Fourth of July, 1932 will be remembered as the saddest Fourth we ever had.

When the word came about eight o'clock that morning of the sudden passing away of Dr. Grant an hour before, the children said that they would put their flags at half mast or take them down altogether. All of us felt awed and saddened at the sudden loss of one who had done so much for the well being of so many of us.

Some of us wondered if, when our time came to go, our accounts and records would be left in as satisfactory condition as Dr. Grant had left his. For his hospital accounts for the year ending July 1st had been finished and audited and he had written his annual report on the work in the hospital just two days before he was taken.

Those of us who had entrusted ourselves to Dr. Grant's skill and wisdom, for serious surgical operations bless his memory for what God had enabled him to do for us. We shall always remember the genial smile that accompanied his skill and wisdom.

The dignity and humility of a true follower of God, faithfully serving others, in the way that God had called him graced our friend and physician Dr. Grant.

His faithfulness to his appointment as head of the Tanta Hospital made him carry on bravely in spite of being really ill himself. He had hoped to be able to carry on until another physician could come to relieve him. But the Master Physician Himself

intervened to free the faithful spirit from the body growing weaker and wearier day by day.

His keen sense of humor and live interest in so many things and his cultured gentlemanly ways made him many friends.

Our sense of loss to our mission force is very great. To Mrs. Grant who is manifesting the same brave Christian spirit in her great loss we extend our loving sympathy.

THE TRIBUTE OF A PATIENT

By Mrs. Clarice R. Baird, Benha

It was as our "good physician" that we his patients thought of Dr. Grant. And as we lay on our hospital beds that morning, it seemed as if the foundations of our very existence had been shaken when the word of his passing came to us through the wails of the hospital maids and attendants. Our minds refused to accept the fact, for he had been to see us, each one, the very evening before with his usual cheerful conversation.

We looked forward to Dr. Grant's morning and evening calls as the bright spots of each day. He was never hurried. He brought together world events, new books, gardens, religion, Mission problems, and there was always some bit of humor to leave a smile on our faces. His interests were so wide and so varied that he could lead a patient to forget self, and look out at the needs of others.

Dr. Grant's personal interest in every patient was another trait which endeared him to us. There was no thought in his mind of rank or wealth as he looked at his patient. He gave his best to the poorest peasant woman even as to the prince or pasha—a wonderful thing and almost impossible of understanding to the Oriental to whom rank and wealth are everything.

The average Egyptian in time of sickness reminds us of the woman who came to Jesus after having "suf-

fered many things of many physicians". He lacks confidence in his doctors, and if there is not immediate improvement under one he will go to another. But many times we have heard this tribute from our Egyptian friends who have been under Dr. Grant's care, as they advise a friend, "Go to Dr. Grant. He will tell you the truth." That spirit of honesty gave confidence and assurance to his patients. He would not give a crack judgment. He was true to himself and to his profession.

And so it was that he endeared himself to each of us, and reminded us of the "Good Physician", Whose he was and Whom he served.

OUR FRIEND

By Miss Estella Robertson, Cairo

To us here in the Mission, Dr. Grant was truly the "beloved physician". His quiet cheerful influence pervaded the Hospital where his work had its center; and his strength brought hope and confidence to his patients. As a physician, and surgeon Dr. Grant had won a place of high honor among his fellow practitioners. I remember so well the enthusiasm of two doctors—one a Moslem, a patient of Dr. Grant's, the other an English doctor who is well-known in Cairo, both of whom at different times in conversation praised his skill as a diagnostician, and as a surgeon in the very highest terms, and were proud to have him as their friend. One felt that as his patient one was in strong and capable hands. But it was his personality that endeared him to us most. How one wondered that he could take the time in his busy life to sit down by one's bedside and have those quiet chats on all sorts of subjects, in which he showed such keenness of insight and breadth of view. His active mind was always branching out in new directions, as for example when he took up, recently, the study of French again, subscribing for the French

newspaper, and learning a few new words each day. He would buy some stimulating book, and, after reading it himself, keep it circulating among the patients and nurses, and discuss it with them. Or he would bring in some funny anecdote and chuckle quietly over it!

He was made President of our Missionary Association this winter, and, apart from the efficient way in which he conducted the business, one was impressed with the sound wisdom of his views and the quite unusual breadth of his Christian outlook. He was willing to go a long way to meet anyone who differed from him in things non-essential while rooted firmly in the central and essential things.

My very last memory of Dr. Grant is one for which I am deeply grateful. He was kind enough to drive me up from Tanta to Cairo, and on that drive, lasting two or two and a half hours, we went back into old days in Assiut, and spoke of the mutual friends of those days. And Dr. Grant allowed himself, as it were, to think aloud his appreciation of his fellow-workers there and recalled incidents about people whom both of us had almost forgotten. What a harvest of memories for any man to have! And how many have reason to thank God for him as he has gone about in his Master's footsteps continually doing good!

"An unknown dreamer dreamed concerning men,
And what he saw in vision came to pass,
For he, by faith, had stood on sea of glass
And heard the Voice, and then had said, Amen!
Thereat, he quickly turned from heaven to earth,
The light of glory burning in his eyes,
To speak what he had heard within the skies,
To preach redemption through the heavenly birth:
And so he saw what God saw from His throne,
And thus he wrought according to God's plan,
And hence through years, though oft rejected, lone,
He voiced God's messages to his fellow man;
The dreamer died; they laid him 'neath the sod—
But now a countless host adores his God!"

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia.

A LETTER FROM AMERICA

"How beautiful upon the mountains are the feet of him that bringeth good tidings"—surely these words were written for Sayo; or can you imagine "Post Day" out here? If anyone sees a man coming up our mountain carrying a package done up in oilcloth or heavy paper, he calls out, "Oh good, here comes post". Even the children have learned that "Post" often means something good for them, a letter from a grandmother, an aunt, a small friend, a stick of gum, some cut-out dollies, or some magazine with stories, and for the grown-ups there are letters from home, from friends, letters of joy, of sorrow, of encouragement. And these letters reach us via the "beautiful feet" route, since we still live beyond the reach of boats, trains or even automobiles. Not long ago one of these letters brought much righteous indignation into our station, for in it were some very unkind things about Our teacher and Our nurse. This woman (yes, I'm sorry to have to say that it was a woman) wrote that these two young ladies cared only for their salary and the nice trips they got in coming and going to their station, that they wouldn't go to any trouble to care for a gift for their work, etc., etc." I will relieve your minds at once by telling you that this woman was not a United Presbyterian, so I do not count on her seeing this quotation from her letter; that she did give a gift to this work; that these two young ladies looked and looked for its arrival when any freight arrived; and finally when it didn't come through one whole freight season, they began to do what they could at this distance to find it. After much time spent in writing, they found that this woman had no confidence in Mission Boards and so instead of sending the box to our Foreign Board to be sent out in the right

way, she sent it to New York and got it put on a steamer which would put the box off at Port Sudan, but alas, she didn't know that there must be someone at Port Sudan to care for this box and get it started on its way to Khartum by rail, that there must be another someone in Khartum to take it to a boat coming up to Gambela, and that there in that tiny river port there must still be a third agent to accept it, pay customs on it, and secure a man to carry it on his head up the mountains to Sayo. So the box, after remaining at Port Sudan unclaimed for several months, was sold at auction in the Customs' House. From the reports we get of the giving at home there must be some United Presbyterians who feel just like this woman did, and I would like to tell the women of our church about these two young ladies of OURS.

They came out several years ago in response to a call from this Mission for a teacher and a nurse at Sayo, and I know their fellowworkers think that the Lord must have scanned His vineyard very carefully before He sent anyone, for surely they are two of the choicest of His witnesses anywhere. When one of these two arrived at Gambela, she had never been on any kind of an animal, but when she saw the mule that she must ride for two days before reaching her new home, did she refuse to ride it? I should say not—and if anyone thinks that is a *nice* trip, let him take it and find out. When these two arrived at Sayo, the only place for them to live was with a family, and while any family would be glad to share their home with them and while these two accepted this condition most graciously, yet like any true woman's heart they wanted a place they could call their own, where they could lay the rugs the way they wanted to, not have the eternal porridge and soft egg that the family's child must have, and do

a thousand and one other things their way. So, after some months they looked over the Mission Compound to see what they could possibly use, and their eyes lit covetously on a little building of three rooms. Ten years ago this very temporary building was the kitchen, woodhouse and store-room for a missionary family. I won't even attempt to describe to you what a shack it was, but these young ladies saved their own money (for they get none from the Church's Budget except their salary) and with a few

building which was in worse condition than the first one. When it rains, their meals are carried from kitchen to dining room under an umbrella; or, if the rain comes up in the night, they have often had to arise and collect raincoats and pieces of oilcloth and cover the Victrola, the dressers and whatever furniture is under a leak in the grass roof. Whatever supplies they purchased in the U. S. A. have added to their cost price a terrific freight rate—many missionaries have figured their freight



MISSIONARIES IN ETHIOPIA UNDER THE W. G. M. S.

Left to right. Misses White, McKibben; Mrs. Bancroft; Misses Blair, Anderson, Bayne; Mrs. Walker and Miss Kiemele.

small gifts, they put in some very crude wood floors. They put unbleached muslin on the red mud plaster, and with a touch here and there they made a home out of it, cozy, neat and compact—so compact in fact that you wouldn't dignify it by the name of cottage but would instinctively coin the word "cottagette". It took all of this space to afford a tiny dining room, a very tiny bedroom apiece, and a small living room.

For their kitchen, pantry and woodhouse they had to use another out-

bills and they all say it averages 100 per cent of the cost—this included the 10 per cent customs into Ethiopia, but this year our government is collecting 30 per cent customs. There are certain staples that every one must have, and surely no two missionaries ever lived any more economically than they do. Last year when our freight boxes were arriving, several of us were discussing their contents and one of them remarked, "We were so hungry for asparagus and wieners that we ordered a few cans of each

this year, but we thought we were very extravagant!"

Many people have helped buy Fords for other missionary ladies but there are no good roads in this country for automobiles, and our young ladies must either stay at home or ride mules. But whoever thought to provide a mule for either of them? If they go farther than a day's journey away from Sayo, they are liable to get into the tsetse fly district and their animals will nine times out of ten get sleeping sickness and die. For a little vacation they *can* pack up some cots, bedding, a few food supplies and a tent, ride an hour or two away from the Mission, set up their tent and read and sleep for the allotted time of vacation, provided a family is going to spend the same kind of a vacation at the same time. Or they may ride to some other Mission station—if again a family is going to that station—but our closest station is five days' away. In the two years that I have been here each of them has lost one animal by this sickness, contracted either while on vacation or on an errand of mercy, and now they must either replace these animals from their own pocketbooks or rent one when they want to go beyond walking distance, and renting is almost prohibitive.

For some years the teacher has been conducting a Girls' Boarding School—and she has done it without one cent of money from the Church's Budget. Some of the missionaries have helped her with their tithe and a few interested friends at home have helped. This school is one of the finest for African girls I have ever seen. The girls are *not* housed in an American house nor even in one planned by an American architect, but they are in the kind of a house in which they have always lived and always will live, and much time and effort are spent in trying to teach them to keep such a house clean. They are *not* trained to polish American

shoes, to set and serve an American table, to wash silk hose or linen table cloths, nor the thousand and one things that we civilized people are burdened with, but they are trained to work in their own gardens and fields, to cook their own food well, to improve their diet from their own country's products, and to keep their own clothes clean. On top of that they are permitted to attend school a few hours that they may learn to read and write, and above all they get a very thorough training in the Bible.

The nurse spares herself in no way to do all she can for the sick who will either come here or call for her help. The sores to be dressed are horrible and 80 per cent of the diseases are of the most loathsome kind. The women are ignorant and stubborn, most of them are superstitious and afraid, and the men, especially of the higher class, think it quite beneath their dignity to do anything that a woman would tell them to do, and so she must fight these things as well as the sickness. And any missionaries who have been sick and have had her for their nurse will testify that it is almost a pleasure to be sick just to have her nurse them.

Both of these young ladies enter into all activities of the station with all their hearts and soul, and both of them are living and preaching Christ in sin-filled Ethiopia. If any of you women are withholding your financial gifts because you think the young ladies care only for their salaries, I wish you might see what I have seen of the sacrifice they make and of the good they do, for this wee article hasn't begun to tell. I often think that the Lord must be having special joy in preparing their mansion for them, when they so willingly and uncomplainingly live in the tiny, "leaky", cold and uncomfortable house to work for Him out here.

An Ethiopian Correspondent.

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India.

**WALKING THROUGH THE
HIMALAYAS**

By Miss Olive Laing, Pathankot, India

Vacation is over and before I forget what a nice time it was, I want to write about it. Four of us took a walking trip through the Himalayas, starting from Simla, the summer capital and going about 167 miles to Shahpur, from which place we had hoped to walk on further to Dalhousie, but found the bridges were out and it was impossible to cross over the three rivers with any degree of safety, so we took a motor and finished our trip that way.

Simla is a very attractive place to spend a summer, for it is possible for all sorts of people to be pleased there. Those who like long walks can find any amount of them around Simla; there are all kinds of shops, so nearly everything possible can be found, both English and Indian. There are moving pictures and entertainments and good churches so in a way Simla is about ideal for all classes of people.

We stayed only three days, to get a little used to the altitude and to make arrangements for our transportation. We each took a suitcase and our bedding roll and a trunk with supplies for our food. We took our own cook along and hired a man to walk along with us to carry our coats, umbrellas and lunch. We had three mules for our luggage and one for riding, though only one of the party rode, and she only for a part of the way. We wanted to have the cook ride as much as possible so he wouldn't be too tired to get the dinner when we arrived in the evenings, and he certainly did serve us well and give us good meals.

The first day we walked twelve miles and the second 17, and I think I never was as sore in my life as at the end of that day, but as the next day was Sabbath, we had a rest and were feeling more limber on Monday

but going down hill was painful for days. Most of the marches were from 10 to 12 miles, but the longest we took was 21 miles. One day we crossed a pass, the Jilauri, just over 10,000 feet high, though the climb up was not so bad as we had walked up hill the whole of the previous day and stayed at a bungalow over 8,000 feet in altitude. The next bungalow was only two miles beyond the pass. We got there by noon and none of us felt tired, so we decided to go to the next bungalow, 12 miles further on. We got there a little after five and found we could not stay without a pass or permit. Fortunately there was another bungalow three miles beyond, and we trudged on to that and found only one small room with hardly any furniture. There was not even a washbasin, so we had to use a cake tin we had fried bacon in for lunch!

EAGER STUDENTS

There were three very interesting things on that walk. We met with two little girls who were going home from school, one in the 6th class and the other in the 5th. The older one lives four miles and the younger one six miles from the school and they make the daily trip of 8 and 12 miles to get an education. There are only ten girls in the school, a large Government Boys' High School. We found that the women and girls in the mountains seem to have much more freedom and independence than those of the plains, but it certainly isn't often one will find them willing to go so far for an education. We found them very interesting and they told us much about the people of the hills. They speak Urdu well as they have to use it in school, though their own language is a kind of mountain dialect. We were walking along when suddenly a large green snake leaped out of the hillside from a hole and landed right at our feet. Fortunately

nobody stepped on it, and it glided off over the hillside.

A GOOD VIEW OF A GODDESS

The other interesting event was meeting up with a procession of men and boys who were carrying the goddess Kali Devi. It seemed this was the season for having religious festivals and every day we had been hearing the music and trumpet blowing of their gathering. We had seen one from a distance, but had never had a close view of the idol. It was a platform carried on bamboo poles on the shoulders of four men. On the platform, which was covered with a scarlet cloth, were two pillars about 18 or 24 inches high, these also covered with the same red cloth. On each surface of these pillars were two hideous faces of Kali Devi, one of brass and the other of silver. Between the pillars was a pole with a round shade like an umbrella on the top. This seemed to be made of leather, and was thick and all around the edge was a very thick fringe of coarse horse hair or some such stuff. This whole contrivance was the goddess which they worship. In the procession were men and boys, several of whom had musical instruments, such as Indian bagpipes, horns and drums. One had a silver trumpet which looked over six feet long and from which he gave a mighty blast as we went by. It was interesting to see and hear, but was most heathenish. All the people of these hills worship this goddess, and they have one idol and a priest for each six villages, we were told. All along the way we saw trees and bushes simply covered with little strips of red or white cloth, offerings made by pilgrims or the people as they pass by and I believe each bit of rag represents a prayer.

MOUNTAIN CUSTOMS

The hill people we met were pleasant, and the Simla side seems to be very thickly populated. The men wear attractive caps (when they are clean). They are little round caps

with turn-up flaps three-fourths of the way around, and they are of bright colors. Often they have a garland of flowers fastened to the cap, as they all seem fond of flowers. The women wear a cloth like a bandana, of either red or yellow. Their shoes are also different, being made of coarse flax thread, like knitted slippers with brilliant colors worked in. The soles are woven of coarse rope. These cost from 8 to 40 cents a pair. The women carry their babies hung in a blanket on their back. We met one woman carrying twins, one at the back, the other in front. At Kulu the woman who did the sweeping at the bungalow, had her baby tied to her back while she worked and the poor child got the benefit of the great clouds of dust raised by the sweeping.

BEAUTY AND UGLINESS

The Kulu valley through which we passed is noted for its fruit and we did get delicious peaches, apples, pears, and grapes. We went on a side trip to Minali, a most beautiful spot and the walk along the Beas river is simply gorgeous. We went up to a place where the hill was almost a perpendicular wall, from the top of which came three beautiful waterfalls. It was a gorgeous sight. We walked up the hill along the bed of a stream to a village called Bashish and such a filthy village as it is! The smells were dreadful and the streets slippery with filth. This is a famous Hindu place and considered holy, for people came from great distances to bathe in the hot spring. We didn't go within the temple as there were a lot of "fakirs" and men, but we went above to where the water was coming from the rock and it was as hot as we cared to put our hands into and smelled like sulphur. After the Hindus bathe, the priests put marks on their foreheads. We met a fine old woman as we went up who lived in a nearby village and went often to the spring. She said she knew we were goddesses, from our

looks, and we had difficulty in convincing her we were ordinary folks. Ideas of goddesses must differ for dressed in our walking togs, we didn't make such a grand appearance! The old priest came out and insisted that we write in his book and leave a "baksheesh", so we gave four annas. He said everyone who visited there gave something "to keep the place clean", so we decided very few people could have been there, for a filthier place would be hard to find.

For the most part the road was very good and the mules had no trouble getting through. After we left the British territory and got into Mandi State, the roads were not so well kept up, nor were the rest houses in such good condition. It is likely that in a few years the roads will not be passable with comfort, for the motor roads are reaching deep into the hills and fruit can be sent out that way and there is not the necessity of keeping up the mule roads.

It rained only a couple of times on us for which we were thankful though being such a dry season made the walk hotter than it would otherwise have been. In many places the fields were brown for lack of rain and crops were suffering. The main crops seem to be potatoes, rice, corn and "elephant ears". We passed through some tea plantations on the Mandi side.

Cows, goats and sheep are herded everywhere we went and it is marvelous to see the perpendicular hillsides they scamper over with ease. We found great interest in watching them.

In the valleys where there are streams, there are interesting little stone mills, to which people from miles around over the hills bring their grain, to be ground, which they carry in goat skins on their backs. Some of the people who live high on the hills have to carry all their water great distances. It is no wonder some of them never seem to have had a bath!

The trip surely did us good and we would like to plan another vacation like it. We got very few blisters but found far less discomforts along the way than we had expected.

"COAL CARRIERS OF THE HILL COUNTRY"

By Olive Brown Stewart

One naturally thinks of our Mission work as being on the plains,—and in the Punjab, of India. And so it is, but there are many other needy places throughout the length and breadth of this great land.

The past summer months we spent in Dalhousie, and there our hearts were touched by the long "train" of "Coal Carriers" as they wended their way from villages five miles away, in the mountains.

I am told a small tax is paid by these people for the privilege of cutting, gathering and bringing trees from certain areas of the forest, stipulated by the Forest Department. The cutting, gathering, and burning are done mostly during the winter months, and when summer comes and the population of the hill stations increases, all members of the family must join in helping to market the coal, which is carried in cone-shaped baskets upon the back. The men carry loads of about 80 pounds; the women between 50 and 60 pounds; and the boys and girls anywhere from 20 to 40 pounds, according to their size and strength. The price received for 80 pounds of charcoal is about fifty cents.

It was our privilege to buy our summer's supply of charcoal from a very nice group of these mountain people. They came on an average of once a month. Usually one man, two or three women, and a couple of children brought our supply. The mother of the family, in many cases, carried an added burden—the baby! Her basket of coal roped on her back, and the baby, "cradled" in a dirty blanket fastened about her neck swung gracefully in front of her.

Toward the end of the summer, two women (one with her baby) and a little girl of perhaps 11 or 12 years brought their last loads of coal. After talking with them for a while, we gave a few worn clothes and a pair of shoes for the children. The girl, with a look of disappointment, said, "Have you nothing for me?" I could think of nothing at the moment, and asked what she would like to have. Her eyes brightened as she said, pointing to a "Five and Ten cent" pin on the front of my dress,— "That!" What a look of wonder and surprise covered her face as the pin was unfastened and handed to her! Her mother very proudly pinned it on the front of the dirty dress, and it was suggested that it would be very suitable to wear at the wedding of their young son. How our hearts ached for those poor, dirty, ignorant people as they told of the plans for the marriage in a week or two of a nine year old son to a girl of eight years. Perhaps a knowledge of the present "Age of Consent" law had not reached that far-away hill village—or perhaps a deliberate attempt to evade that law was being made. In either case, our hearts were sad as we passed that village about ten days later and heard the wierd wedding music—probably celebrating the marriage of the young bride and groom of whom we had heard, and knowing that not love, and the choice of a life partner, had been the cause of this seeming rejoicing of relatives and friends, but rather the following of an old, old custom.

Let us unite in prayer that somehow the "Light of the World" may reach this dark and needy place and touch the lives of these "Coal Carriers of the Hill Country".

DUHLI

By Miss Mary E. Logan, Gujranwala, India

Thirty-nine years ago, I was located in Gujranwala for my first missionary service. I was here eleven years and then sent to another part of the field.

Now after an interval of about twenty-eight years, I am again located in Gujranwala. These circumstances have given me an opportunity of making comparisons and observing progress and change in a way that is perhaps unusual.

In those early days there were no Christians in Duhli village. Then a heathen young man of that place married a Christian girl and brought her to his home. For a few years she was the only Christian in Duhli but her influence was such that later her husband was baptized and then a number of his relatives.

A missionary made occasional visits but many other places claimed a share of her time.

A few years later a young man was sent out from America to teach in Gujranwala High School which was not far away. This young man was not a missionary at that time and had a full schedule of work in the High School, but he somehow found time to learn the language and also conduct regular services in Duhli. He started a primary school for the children and helped the people build their little church. He was then called to another place of service.

Buildings constructed of unburnt brick and having mud roofs require considerable care during the rainy season and either from want of foresight or oversight, the little church was not kept properly repaired and in a few years fell down. So the people worshipped in the open but the congregation continued to grow.

Now the Christian community of Duhli numbers some 120 souls. The hereditary idols that had been worshipped a thousand years have ceased to exist in Duhli and many of the old heathen customs have so completely passed away that the younger people do not even know they ever existed.

Not that the Christians of Duhli are all spiritually minded, or that any of them for that matter have reached the spiritual stature one longs to have

them attain, but their feet are in the way that leads upward.

They are poor and the women spend the greater part of the day at work away from home. During the little while in mid-afternoon when they are free, they are tired and there are many home-duties that require attention, but they are willing to gather together in a quiet street or an open courtyard for a prayer-meeting and seem to find delight in prayer and praise and the study of the Word.

The rubbish where the old church stood has been cleared away, and a few days ago I stood by while the cord was being drawn that marks out the foundation of a new building which will stand on the site of the old church but be much larger. Two masons are at work on it now and the unskilled labor is being contributed by the men of the congregation.

Their missionary adviser and helper is a layman. Possibly he might regard himself as better equipped to assemble the part of an automobile or fly and aeroplane, than preach a sermon, but in addition to attending three other services on the Sabbath, he conducts weekly worship in Duhli and has big congregations. He loves the people and they are making progress.

RESOLUTIONS OF PUNJAB SYNODICAL

As Secretary of the Synodical of our Mission in the Punjab I was requested to send the following "Resolutions" of the Executive Committee of the Synodical to you for publication.

1. Resolved that we render unto God our gratitude for health and for the opportunity to serve Him. He has opened a door for women through which we can go in and out serving our sisters. And our earnest prayer is that year by year we may make constant progress in this great work.

2. We regret the deaths of Miss Josephine Martin and Miss Gertrude Zink. We miss them in our work,

but they have gained a rest and promotion by faith that assures us of their peace and welfare now.

3. We send our greetings to Mrs. H. C. Campbell and assure her of our appreciation of her constant work for the uplift of women and our hope that she may be fully restored to health and strength.*

4. It is our desire as a Committee that we should renew our allegiance to Him and should attack the new year's work with trust, confidence and happiness.

Signed—The Executive Committee of the Synodical.

V. L. Trimble, Eng. Sec.

(*) Written prior to the death of Mrs. Campbell.

THE UNITED PRESBYTERIAN SYNOD OF THE PUNJAB

By Rev. Sadiq Iman Din, Pastor Sialkot
Congregation.

The Synod of the Punjab has six Presbyteries under its care, containing about ninety self-supporting congregations in its jurisdiction. This year the Synod met at the Christian Training Institute, Sialkot Cantonment, from March 29 to April 1. There were about one hundred and twenty Indian and foreign members of Synod, and some twenty visitors and about forty elders and delegates from different congregations.

Most of the members of Synod were present at the Fiftieth Anniversary Jubilee of the Christian Training Institute held on the 28th and 29th of March. The Jubilee was worthwhile visiting and it drew the attention of the Synod members to its tremendous progress during the last fifty years. Nearly all the members of the Synod are the scholars of this Institute and I would say that the Christian Training Institute scholars can be seen everywhere in India possessing good positions in Mission, Civil and Military Departments, or in other words I can say that this Institute has proved a center of blessings to all others living in India.

On the 29th of March at 5:00 p.m. the Synod met and the annual address was delivered by the retiring moderator, Rev. Barkat Masih, on the text Acts 13: 47, and he put his emphasis on this "The Lord has set us to be a light of the Gentiles, and that we should be for salvation unto the end of the earth".

Rev. M. M. Brown, M. D., who was elected Moderator this year, has conducted his duty very satisfactorily. The agenda of the Synod business was adopted which I would not like to pen except for the few most interesting items which were discussed during these meetings.

1. The printed Report of the Synod and Mission Committees on Closer Relations was presented and was discussed in three sessions for about six hours. At the last meeting of the Synod in March 1931, a report was presented by the same committee, and the Synod as a committee of the whole approved that the Educational work be adopted as it is, but the Report on the Evangelistic work, and both the memorials from Rawlpindi and Gujranwala Presbyteries were handed over to a Special Committee of seven members of the Synod who were to meet with Mission members to consider the matter, and to issue the Report of all the Synod members at least a month before next Synod meeting. Now this year the Joint Committee did a great work and after considering the matter carefully has put the Report as a revision of the 1930 plan; that is the committee re-affirmed their acceptance of the principle that the Church is an autonomous and fully independent body. As missionaries they recognize that their allegiance and services are due primarily to the church. The Mission organization is secondary and temporary; the Church is primary and permanent. The committee also re-affirmed their purpose to establish a Church that shall not only be entirely independent and autonomous, but fully self-supporting and self-

propagating and that it is the work of Presbytery to exercise ecclesiastical jurisdiction and control over all congregations, unorganized circles, pastors and evangelists, and that missionaries should function as members of congregations or of Presbyteries in all relation to the work of congregation and Presbytery.

The Mission has invited this year the Synod to send four, and the Synodical two, fraternal delegates, to attend the meetings of the Mission, which has been accepted with thanks.

2. A Mass Movement Survey Report was presented by Rev. E. V. Clements. This Survey took place in the Pasrur Mission District in the months of November and December, 1931. The Survey was a keen study of four self-supporting congregations. There were about twenty-four men and women working at it under the guidance of Dr. Pickett, the Director of Mass Movement Studies. This Commission surveyed a good many villages and recorded five hundred and twenty families in their books. Each family was asked more than a hundred questions on their spiritual, physical and economic conditions. From this survey we have come to know our work in the Punjab during the last seventy-five years. Mr. Clements also mentioned that the Director of the Mass Movement spoke very highly of our work in the Punjab, especially the self-support work which is the aim of our Synod in the Punjab. He also said that the Mass Movement Commission has pointed out our weaknesses which we will have to get rid of. The First weakness in our Church is, that there is no regular worship in a good many villages. Secondly: Communion services are not conducted very often. Thirdly: Sabbath is not kept holy. Fourthly: Economic conditions of the Christians is still very poor. Out of five hundred and twenty families, three hundred and forty are in debt, and all these families have a total debt of a "lakh" (one hundred thou-

sand Rupees). The interest is paid on this debt at the rate of 25 per cent. Of all these debts 90 per cent has been accumulated at the times of marriages. Mr. Clements drew the attention of the members of Synod to these weaknesses and gave suggestions to help us to overcome our weaknesses.

3. Synod Budget:

Synod Budget for the year 1931-32 was 17,000 rupees, out of which only 12,000 was raised during the year and all the bills have been paid from this budget. From this budget we run the work of our Home Mission in four different fields. We support two of our Indian professors in the Theological Seminary, and we spend some of it for the Ministerial Relief Fund, Scholarship and Building Funds. Our goal for 1932-33 is to raise a sum of 15,000 Rupees to cover all our expenses, and I can say that in comparison to the last years, our Synod is taking an advanced part in giving, for the work of His Kingdom.

I pray that the Lord may use this Punjab Synod for the wide-spread of His Gospel to all the non-Christian neighbors, through its existence, good works, witness, giving and prayer, so that it may prove itself a real Punjab Synod, which may water the whole of India just as the Punjab (five rivers) is watered by five rivers.

BAWI'S OPERATION

By Miss Helen V. Weede, Sheikhpura.

In our visit to a village, we found a little seven year old girl named Bawi, who was blind in one eye, and we could see that if something were not done for the other eye, it too, would become sightless. The eyes had evidently been injured several

years before, but nothing had been done for them. The Bible woman told the mother that she should take the child to a doctor, and after some persuasion, she said she would.

Two days later the mother, with the little girl and baby brother, were ready with new and clean clothes, to come in with us in the motor to Sheikhpura. The Bible woman and I went with them to the hospital that same evening. We did not see the doctor but they were entered in the ward. We promised to return the next morning in time for the operation.

The following morning, just as we were ready to start, the woman appeared with her children. She had seen the doctor and he had told her that he could operate and the child would have partial sight, but that they must stay four days. The woman said "I don't have enough money to buy food for that long, and the baby cried all night. I'll send Bawi back with her grandmother". We know that if she went home she probably would not return. Money was provided and she was persuaded to go back to the hospital.

The next morning the operation was performed. A tiny hole was cut in the pupil of the eye, and a bit of black film removed. After four days the bandage was taken off and the child was able to see. In three more days Bawi went back to her village.

There are many in India who have been blinded, or partially blinded by sin. We hope that we may be able to bring some of these to Christ the Great Physician, before it is too late, for Christ said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."



Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.

Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

KNOW! CARE! PRAY! GIVE!

"When they know, they care."

How can we care unless we nearly know
Our brothers' misery and bitter woe?
Unless the barriers of heedless pride,
Distance and ignorance, we tear aside?
We pity only when we are aware;
But when we surely know, ah, then we care!

"When they care, they pray!"

How for the wretched can we intercede
Until our yearning spirits feel their need?
Until our brothers' anguish means our own
And we are torn with grieving as they groan?
There is no road to prayer but love's dear way;
But when we weep for others, then we pray!

"When they pray, they give!"

How can we pray except we pay the price
Of Him who made the final sacrifice?
How can we pray with spirits held apart,
Heedless of heaven's immolated heart?
Who truly pray, truly for others live;
We know not God until with God we give!

Amos R. Wells.

SUPPLIES FOR PROGRAMS

Leaflets, Services, Invitations, Posters and Pageants have been prepared for your use. There are three new Pageants this fall. The Senior one written by Mrs. Anson H. Rees is "The Angel of the Thank Offering". There are two new Junior Pageants, "Our Land and Other Lands" (in rhyme) by Mrs. William J. Dickey and "On Wings of Prayer" by Mrs. Paul Carson. Plan to present at least one of these in your society.

INSTRUCTIONS

1. Order Thank Offering envelopes and leaflets (free for postage) in time to send out a week or ten days before the date of your "Ingathering", and mail or send out through committees to all the women in your congregation. It is helpful for the Thank Offering Committee to send with each envelope a personal letter of invitation and plea, for a liberal offering.

2. Plan to meet the expense of carrying on the Thank Offering in your congregation from the contingent fund of your society, and never—no never—take it from your Thank Offering.

3. Do not retard the work of your Presbyterial Thank Offering Secretary, and mar the annual report of your General Thank Offering Secretary by procrastination or failure to send in your blanks well-filled and on time.

4. Blanks for reports from Women's, Young Women's, and Junior Societies were sent to your Presbyterial Thank Offering Secretary on September 6th. If you fail to get blanks promptly, do not fail to write to her and ask for them.

5. Do not use your Thank Offerings:—

(a) To meet congregation expenses.

(b) To make up congregation pledges to Church Boards.

(c) For church benevolences.

(d) For church or parsonage furnishings or for debt.

(e) For society pledges or contingent expenses.

(f) For any object — *however worthy it may be*—outside of the mission work under the care of the Women's Board.

Please don't cripple the work your society is organized to support, by diverting your Thank Offerings into any channel outside of that for which the women of the church are held responsible.

6. The Treasurer of the Women's Board—Mrs. J. B. Hill, 1531 Dennistown Avenue, Pittsburgh, Pa., closes her books for the Mrs. H. C. Campbell Jubilee offering on January 1, 1933, hence your offering should be in her hands—through your Presbyterial Treasurer—not later than the middle of December.

7. See that every family in your congregation is well supplied with Senior Thank Offering boxes for the next year's offering and with the little pink Junior boxes where there are children. Use last year's boxes as far as possible, on account of present cost of same.

8. Order all supplies from 905 Publication Building, Ninth Street, Pittsburgh, Pa., and NOT from your Secretary's home address.

9. *Keep* all interested in Life Memberships and Life Directorships. Senior Life Memberships, \$25.00; Junior Life Memberships, \$10.00; Life Directorships, \$300.00.

In sending these, the name must accompany the money. The Treasurer of the society sends names and money to the presbyterial treasurer and she in turn sends to the General Treasurer.

THE MRS. H. C. CAMPBELL JUBILEE THANK OFFERING

"What shall I render to the Lord
For all His benefits to me?
How shall my soul by grace restored
Give worthy thanks, O Lord, to Thee."

We are approaching the Ingathering time with this song in our hearts. It is easy to give thanks when we are prosperous. We count our blessings when we have many blessings and express our gratitude to God the giver. It is easy to give thanks when we have health, strength, abundance of food, comfortable homes—all necessities of life and many of the luxuries but do not give thanks in the midst of our blessings. We accept them but forget to say "Thank you" to God. Unthankfulness is one of the sins of the age.

Christians have cause for thanksgiving at all times. Investments may become worthless, but what has been invested for God will increase a hundredfold. Adversity and trouble may come but God is our constant companion. Through the dark days the Christian realizes more than in prosperous times the love of God in Christ Jesus.

The annual Thank Offering has trained the women and children, whether sunshine or shadow, to express their gratitude in praise and offerings. Since childhood we have been trained to see in our daily experiences God's provision for our needs.

The Thank Offering this year is the Jubilee offering. For fifty years God has given the Women's General Missionary Society the opportunity to carry the gospel of Jesus Christ to the needy places of our land and to India, Egypt, Sudan and Ethiopia. Mrs. H. C. Campbell was one of the organizers and charter members of this organization. For over forty-nine years she was most interested and active in the work. It is quite fitting indeed for the Thank Offering of our Jubilee year to be known as

the Mrs. H. C. Campbell Jubilee Thank Offering.

Are you planning this year to express your gratitude to God by a real love offering?

"Look on all His gifts around thee.
Gifts that make it joy to live;
Best of all, O regal kindness!
He has given thee power to give."

Many whose joy has been to daily express their gratitude by thank offerings will not be able to do so this year. He is their companion still and they are grateful to Him but they do not have the money to express their gratitude by gifts.

We cannot give what we do not have but we may consecrate our service in interesting women who have not realized that their blessings come from God's hand. Go to these with the message and tell them of the work accomplished by the Thank Offering. A large number of members still have their incomes. Those who can will of course want to give more than last year. God has afforded them the opportunity to share the Bread of Life with others.

"God gives us joy that we may give,
He gives us love that we may share;
Sometimes He gives us loads to lift,
That we may learn to bear.
For life is gladder when we give,
And love is sweeter when we share,
And heavy loads rest lightly, too,
When we have learned to bear."

May prayer have a large part in your plans for Ingathering day. Encourage the members to use the Thank Offering Boxes. Interest members whose names are not on the Life Membership Roll. Explain the Life Directorship. It will be a joy to many to be identified in these ways with the Women's General Missionary Society in the Jubilee year. Remember the Juniors too. Give all 1932 babies a Junior Life Membership certificate and when they are older tell them of the Mrs. H. C. Campbell Jubilee Thank Offering.

May our gifts be presented in true devotion to God the giver of all our gifts.

Young Women's Department

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.

3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, \$4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, \$1,600. Total askings, \$8,630.

RECRUITS

Lake Presbyterial comes forward with a new Y. W. society. It is at Sheakleyville. The name of the society is the Mary Davis Wilson Circle,—18 members and Edith Cresswell is the happy president.

Away out west is another new society,—this at Boyden, Iowa, in Cedar Rapids Presbyterial. Six members were ready to assume the necessary offices.

How about your congregation? Could you find enough girls to form a circle? Then if you are successful in finding the girls, is there some one with a desire in her heart to help these young girls in making a good start? We are counting on you to make the jubilee year a real success in so far as your congregation is concerned. Keep your eye fixed on the summer of 1933 and the Jubilee Year of the W. G. M. S., realizing that every woman in the church has an obligation whether she acknowledges it or not.

THE YOUNG WOMEN'S SPECIAL FUND

There may be those who are saying that the amount asked from societies for this fund should be reduced in the face of the times. But then you know we do not expect unemployment or a slim income to continue indefinitely. Some of these days work will be abundant. So, everything considered, it would seem very unwise to change our plan which is of long standing to suit an unusual condition which is not

likely to continue long. So may societies do their best this year to keep the work at as high a standard as possible. On the first of July there was a nest egg of \$58 designated for the Special fund. This is not so much as other years at the same time, but good that some is already in the treasury.

A LITTLE DROP OF OIL

It is not always necessary that a thing be large in order to be useful. Sometimes it is only a small object yet it is very worthwhile. Any one acquainted with machinery even in a small way realizes the value of a little oil to lessen friction and make for quiet motion.

Were you ever annoyed by a squeaking hinge? Perhaps some one was resting and you were doing your very best to maintain silence. Opening the door ever so carefully, as usual it had to squeak! Of course you had known the value of a little oil, but had neglected to use it. Just a drop and—presto! what a joy to open or close the door!

On another day it was the lawn mower. Where was that wheeze that kept the neighborhood alive to your activities? In fact, it was more of a shriek than a wheeze. Well, a drop or two of oil on the proper spot restored peace of mind to the user and quietness for the neighbors.

Just listen to the brakes on some automobiles and be assured that a little oil wisely used might save the shivers up and down your spine. A

drop of oil may save not only annoyance, but also the expenditure needlessly of good dollars. Not so long ago an auto was purring pleasantly along the highway when suddenly smoke began to come from the radiator. The fan belt was having some trouble all its own. It was only a short time until it was unfit for its work,—all because when the workman had oiled the machine, he had overlooked dropping a little oil in this particular place. The proper amount of oil used at the right time might have saved time, money and effort for the owner of the car.

Greasy oil, whether it be Pennsylvania in grade or from Kansas or California, is not pleasant to handle, but little drops of the oil of kindness or thoughtfulness leave no smirch to which you would object. This type of oil is valuable in the home when things are at "sixes and sevens". As well does it serve in the school room, in business, in profession. Yes, on the highway, on the street car and any place where man meets man.

There is probably no place where it can be used to better advantage than in the church and its auxiliaries. It is so easy to say the wrong word, to give a significant look which may be misunderstood, to show a spirit of disinterestedness when there was no intention to do so, but a heart has been made sore. A little oil properly applied may be a restorative.

Some good Christian people have "spells" of peculiar action or inaction. They may not mean to be cold or neglectful or haughty but in their absorption, the same result is accomplished. To meet such on their own ground would simply create trouble. A little drop of the oil of kindness, of charity, of remembering "lest thou also be tempted", a spirit of gentleness may bridge over what might otherwise become a yawning chasm of loss of friendship.

You as a leader may have reason this fall to keep oiling the machinery

of your society. Raising funds may not be an easy task, at least, not so easy as when cash was more abundant. The society may become discouraged because it can not reach the high figures of a few years ago. Indeed, some may be inclined to remain away from the meetings of the society because of lack of income and hence the usual ability to contribute. It will require several drops of the oil of tact on your part to press the necessity of attendance and of grace on theirs to be faithfully and happily present every month as of old.

If you are inclined to be openly critical of others "for their own good" or to "speak your mind whether it hurts or not"—(some declare themselves proudly in this matter assuming that it is "virtue number one"),—just reflect on this—a few drops of the oil of gentle speech or pleasant discourse will go a great deal farther in making your society a delight and a success than all such "plain speech". Always keep a jar of goodly oil handy for instant use when friction is apparent, the "oil of gladness" promised to those who are in accord with truth and uprightness.

SOMETHING TO DO

The Young Women's Missionary Society (Ray Huffman Circle) of the Hutchinson, Kansas congregation held a Silver Tea in June. Clever invitations in verse with a silver tea pot cut from silver paper and pasted on the invitation were sent to all members of the church and a few personal friends. The young women gave a missionary playlet, and a couple of good readings were given by a talented colored girl of the city. Tea and cake were served in a room furnished with rugs, lamps and tables. The silver offering was placed in a little mud hut and amounted to several dollars.

Methods

"Mansfield Presbyterian Announcer", a combination of bulletin and advance statement of the coming convention program, is quite full of helpful ideas. You may find it in the Loan Department at 904 Publication Building, Pittsburgh, Pa.

The late winter or early spring bulletin of Philadelphia Presbyterian is also available to presbyterials wishing to get suggestions for such a paper. Some other copies of similar construction may be secured at the same place.

Carnegie, Pa. Girls' Mission Circle has sent in its folder-type of program enclosed in a pretty blue cover. The Prayer Cycle has a prominent place on the monthly program, the country or people to be prayed for receiving special mention. There is a place for reports from the presbyterial convention. If this society keeps in close touch with what is expected of it by the presbyterial, it should be a very loyal auxiliary. Too often societies fail to keep up their morale because they do not keep step with the presbyterial. The chairman of the program committee is Miss Irene Russell, Carnegie, Pa.

From Morning Sun, Iowa, W. M. S. comes its year book. This booklet represents a good deal of labor on the part of some one as it is filled in by pen and ink. On guest day a program that was very apropos was rendered,—a pageant entitled "Twelve reasons for coming to missionary meeting". It would constitute a real invitation. Let's hope that the society enrolled several new members! Some of the devotional themes are—"Women's place in Christian service", "Temperance in all things", "Pray ye", "What does peace mean?" Each member of the program committee is assigned three months of the program for her special responsibility in conjunction with the leaders. Mrs. W. J. Giffin, Morning Sun, Iowa, was the correspondent.

If you are so fortunate as to have access to a typewriter and mimeograph, you may also decorate your year book. The Warren, Ohio Feisima Missionary Society has decorated its cover with stars, typewriter stars, thus forming a border on the front cover and in the center a simple cross design. This touch of black on the blue background is very effective.

The society's motto is "Not I, but Christ". There is a central program committee and *eleven others* if the program has been read aright, one for each meeting. These special committees as well as the groups of hostesses are designated by A's, AA's, B's, BB's, etc. Two playlets were scheduled for the mother and daughter banquet of the society,—"American Beauty" and "A rebuilt auxiliary member." Each member seems to be assigned a missionary for at roll call she is to answer regarding some phase of the life of that particular missionary,—such as her home, her birthday, her request for prayer, etc.

The program closes with "Missionary guest meeting". The address of the sender of the program not being available, the name of the pastor's wife, Mrs. J. C. Smith, 13 N. Laird St., Warren, Ohio, is given for reference.

Mt. Lebanon, Pittsburgh, W. M. S. has distributed its new year book. Brown leather-type paper, decorated in a subdued tone of green makes a cover to be admired. The pages are heavy cream in tone.

The booklet opens with this quotation: "You are only one but you are ONE. So insignificant in the vastness of the Universe, yet so great that the very Son of God thought you worth the sacrifice He made for you on Calvary. What sacrifice are you making for Him?"

One page carries the four points found in the challenge of our Jubilee year, 1933. The "Map Maker" is to

appear throughout the year. The society members should then be qualified to travel if not to head a tour. On Citizenship night, the annual get-together meeting of the several societies, "The Urn of Destiny" is to be presented by representatives from these societies. A trip to the Orphans' Home at Valencia, Pa., a meeting with a picnic flavor, is to be a "Month of Roses" event. Africa is the general background for study, but this month the Women's Association is to give enlightenment on the three institutions under its care of which the Home for children is one.

There are other interesting features which you may discover when you receive a loan of the book. Mrs. A. A. Frazee, 223 Newburne Drive, South Hills Branch, Pittsburgh, Pa., is chairman of the program committee.

The Ben Avon, Pittsburgh, Pa., W. M. S. has a year book full to the brim. On its initial page is blank space sufficiently large for pictures of two missionaries. The presbyterial missionary smiles out at you, her name underneath proving her identity. Beside her is the prayer partner for the owner of the book presumably. Underneath these pictures which were cut from the annual report sheet of last year are these words—some of which are quoted—as found in 1 Thess. 1:2,3. We give thanks to God always for you, etc.

A general information page gives everyone full notice of the principal dates of the missionary year both general and local. The Prayer Cycle is to be fully covered during the year, pages being so selected as to fit into the subject of each day.

Mrs. Robert M. Karr, 236 Hilands Ave., Ben Avon, Pa., is chairman of the program committee.

Some Young Women's secretary may read these pages and a method for her to try may be acceptable. One of our enterprising Y. W. secretaries is making a determined effort to train her constituency in correct

blank filling. She has this plan in mind: The back of two long pieces of wall paper will be her chart. On one she will write in an incorrect report. On the other, a model one, correct in each detail. These will be displayed before the Y. W. delegates at presbyterial with the hope that each one may carry home every possibility that the 1933 blanks will be the "pink" of perfection.

And from another secretary comes the cheering report that she had never before had such a delightful year in her work. When she gathered her report from the several societies, every one answered fully and on time! She did not have to write to one society that it was late! Now this may have happened with several such officers, but this one was the only one to declare so jubilantly her happiness in her work. Societies, see what you can do in spreading sunshine?

The Mary Clokey Porter Missionary Society of the 1st N. S., Pittsburgh church has presented its 1932-1933 year book for review. The green cover printed in black and tied with yellow ribbon is quite effective. At the first meeting of the church year, the roll call was "My wish for the society". Wonder what the different ones wished. Do you suppose there was any one not enough interested to have an ideal in mind? Surely not if the society lives up to its name. By the way, did it ever occur to you that if a society selects a person's name for its own that it should be very careful to endeavor to bring honor to the name? It always seems like a travesty when a society bearing a missionary's name does not have life enough to continue to be active and progressive.

A short prayer service precedes each meeting. The names of the leaders of these services appear on a page of the program. At most of the monthly meetings some part of the Prayer Cycle is used during the devotional period.

An innovation for a Young Women's society is a nursery, two members having the care of it during the evening. In this church there is a teen age group carrying the same name except that "junior" is a prefix. It meets at the same time and place as the other group.

One quotation used was:

"Not for one race or color alone,
Was He flesh of our flesh and bone of our
bone;
Not for you only—for all men He died."

Two Scripture quotations were: The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself.—Lev. 19:34. Another was. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Psa. 2:8. One introduced the lesson on city missions and the other Egypt. How fitting the Word is! Mrs. S. E. Baird, Harden Drive, R. D. 7, Bellevue, Pa. is chairman of the program committee.

Miss Ruth Blackford, Loveland, Colorado has sent in the Hannah McCreery Missionary society, "H. M. S.", for review. This program has a pretty blue and gold cover, being hand decorated, the monogram having a place on one corner. The pages are mimeographed. The first page contains this title: "Our Own". Two miniature outline maps of Africa, each accompanied by the name of a former member of the society now in Egypt follow this caption. With the names the birthdays are recorded as well as the places of work. This makes a very happy introduction to a "missionary" program.

More and more the Prayer Cycle is coming into its own. This society uses it regularly. The roll call includes Bible verses, selections from Negro poetry, current events from missionaries, patriotic quotations, temperance items, etc.

The Emma Dean Anderson Missionary Society of Knoxville church,

Pittsburgh, has Miss Anderson's pleasant countenance on the first page of its comprehensive year book. On the page following is pasted the picture of the prayer partner for the year. This society has a high aim expressed as follows:

"Let our society be—
A *live* society, active, progressing,
growing,
A *warm* society, sympathetic, cordial,
friendly,
A *hopeful* society, optimistic, confident, courageous,
A *serving* society, doing for others at home and abroad,
A *spiritual* society, filled with the Spirit of God."

This little verse may be helpful to some one:

"Why didn't you tell us sooner?"
The words came sad and low;
"Oh ye who knew the gospel truths,
Why didn't you let us know?
The Saviour died for all the world,
He died to save from woe;
But we never heard the story;
Why didn't you let us know?"

Other lines: "Thinking of your troubles always trouble your thinking." "Character never takes a holiday." "Team work is essential to the highest success." "The more things we know about, the more things we are interested in, and the less our danger of being bored."

January's program is introduced by the verse, Leviticus 25:10—It shall be a jubilee unto you. The society is to celebrate its fifteenth birthday and the fiftieth of the W. G. M. S.

Mrs. Ellen Weitzel McClintock, 2078 Pioneer Ave., South Hills Branch, Pittsburgh, Pa. is president of the society. Mrs. McClintock was for some years stenographer for the late Mrs. H. C. Campbell, the beloved secretary of the Foreign Department of the Board.

RUTH LOBAUGH WALKER YOUNG WOMEN'S SPECIAL WORKER IN ETHIOPIA

Ruth Lobaugh Walker went out to Ethiopia from Wallace Memorial Church, Washington, D. C. Her girlhood days were spent within the bounds of White Oak Springs Church near Conoquenessing, Pa. After having been graduated from Butler High School she attended Slippery Rock Normal and Margaret Morrison of Carnegie Institute of Technology at Pittsburgh. For several years she held positions as teacher, secretary in a Y. W. C. A. office, and as a church secretary. Her marriage took place during the war. While Mr. Walker was in the army he succumbed to a fatal attack of influenza.

For several years after the war Mrs. Walker remained in Washington in secretarial work in a government office. While there she became a member of the Student Volunteer group in the Wallace Memorial church. In 1923 she applied to the Women's Board to be sent out to Ethiopia. That summer she with Mr. and Mrs. Reid Shields went to Gorei and began pioneer work in that far-away country. Steadily the school work has progressed in spite of the difficulties that come with isolation.

Mrs. Walker came to America on furlough in 1928. While she enjoyed the time spent among friends and loved ones, she was happy to return to the needy ones back in Gorei. Accordingly, in the fall of 1929 she sailed for her beloved field and is busily engaged in the work established there. Her next furlough is due in 1934.

PROGRAM FOR GIRLS' CIRCLE

September—School Opening

By Mrs. J. C. Smith

Equipment—Have ready for first session—

Text-book—*The Rainbow Empire*.

Maps—Africa, large map of Ethiopia, small out-line maps of Ethiopia (traced from old Prayer Cycles).

Bible.

Prayer Cycle.

Large Society Scrapbook, or individual note books, or both.

"Three and Thirty Missionary Games"—5 cents, order from Literature Department.

Poster—Acrostic, using colors of rainbow for initial letters of each line. (Name) Circle "School Opening"

RAINBOW EMPIRE—text book.

All girls invited.

Interesting, instructive, inspiring.

Not all work—fun, too!

Bring as a new pupil.

On time (date and time of meeting).

Where? (place).

Invitations—may be tiny colored "Books"—a sheet each of colored and white paper folded in the middle, the title of book and author's name on the outside and the above acrostic within.

Devotional Theme—Christ, the Great Teacher.

Have grouped on a table a tall white candle, representing Christ, three medium-sized pale blue ones representing teaching force at Sayo, Gorei, and Addis Ababa, and seven smaller ones in rainbow colors—Christmas tree size is best for these. Be sure all are firmly fixed. The room should be in darkness.

Leader—"He that walketh in darkness knoweth not whither he goeth." (lighting large candle). "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Solo—"The Light of the World Is Jesus"—Bible Songs Hymnal 247. Use first three verses, omitting chorus.

Leader (lighting blue candles)—"From the Christ-light, other lights have been kindled in loving hearts, and we have, among others, the teachers in our schools at Addis Ababa, Sayo, and Gorei, (Name teachers as schools are mentioned. See Prayer Cycle), shining for Christ,

and lighting other flames of love in the Rainbow Empire."

Leader (lighting rainbow candles)—"The Gentiles shall come to Thy light, and Kings to the brightness of Thy rising."

Leader—Requests sentence prayers for schools, teaching staff, pupils, etc. Have special prayer for Mrs. Ruth Lobaugh Walker, Y. W. Special Missionary. (Before prayers) "When ye pray, believe."

Lesson Period—

Assignment for next session:

1. Read your text-book through.
2. Bring in pictures, and current events clipped from *The Womens Missionary Magazine*, *United Presbyterian*, *Christian Union Herald*, daily papers, *National Geographic*, etc., for your scrap book, or society newspaper. Have one person in charge.

Lesson:

1. Opening the Text-book—5 minutes.

Why called the Rainbow Empire?

The author—

"Skimming the Book." Parts 1, 2, 3.

2. Geography lesson—5 minutes.

Locate Ethiopia—(on map of Africa).

Bound Ethiopia—To what country do these neighbors belong?

What is the predominant re-

ligion of these neighbors? Is there any significance to Ethiopia in this? To us?

Locate schools on a large map of Ethiopia by pasting small cut-out "lighted candles" with names of teachers on them at each station.

3. Spelling lesson—5 minutes or less.

Names of all Ethiopian stations and missionaries.

4. Topics—Schools of Ethiopia—Page 102 in text—10 minutes.

Last day of school at Sayo—Page 149.

Supplementary material such as pictures may be obtained from back numbers of *The Womens Missionary Magazine*.

5. Reading Lesson—Read in concert the last paragraph on page 110 in text. This may be typed or written on a blackboard.

6. Meditation—(Heads bowed in prayer, as leader reads slowly)

"Search me, O God, and know my heart. Help me to see if there is anything in my life which would make it impossible for the Christ-light to shine through the windows of my soul to light the way for others."

7 Song—"Send out Thy Light."

Social Hour—Ethiopian pan-spinning. (See game No. 28 in "Three and Thirty Missionary Games.")

Bible Readings

541. Deut. 7:2-4.
542. Neh. 13:25,28,30.
543. Mal. 4:1,5.
544. 2 Pet. 3:3.
545. Rev. 6:15-17.
546. Rom. 18:11-12.
547. Heb. 9:27,28.
548. Rev. 19:8.
549. Phil. 3:9.
550. Rev. 22:17.

551. Which Psalm makes it plain that nothing can be concealed from God—"Thou has searched me, and known me, etc"?

552. If we say we have no sin, we deceive ourselves, etc."—Where found?

553. What did the wise man say about covering one's sin and prosperity?

554. "All our rags are filthy rags"—where stated?

555. Where recorded that some are clothed with the robe of righteousness?

556. Which New Testament writer speaks of the righteousness of God through faith in Christ to all believers?

557. Where is the first promise of a saviour for man made?

558. Upon whom was the main curse made?

559. What about the curse on man for his disobedience?

560. For whose sake was the ground cursed?

Foreign Missions

MRS. J. D. SANDS, Secretary,

5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

Letters are still coming in from missionaries and friends all over the Church expressing sorrow for the great loss of the Church in the death of Mrs. H. C. Campbell and sympathy to the Board in losing such a strong and faithful member. Many letters have also been received by the new Foreign Secretary assuring her of pleasure in her election to the office and promising loyal support and prayer that God would grant her richly of His grace and wisdom in taking up the new responsibilities and duties of the office. These assurances are very helpful and much appreciated.

The Board has appointed the Foreign Secretary and the Young Women's Secretary, Miss Little, to attend the New Wilmington Missionary Conference August 5 to 12. This is a great opportunity to meet with the young people of the Church and to interest them in our missionary work. The usual Pre-Conference of missionaries home on furlough and members of the Foreign Board and the Women's Board is not to be held this year, very much to the regret of all. This Pre-Conference has been of great service heretofore in that views from both the fields abroad and the home base could be interchanged, and often misunderstandings cleared up.

The Women's Board is not sending its returning missionaries to the Conference except two who have been specially requested by the Foreign Board to take part in the meetings. The four newly appointed missionaries will attend and take up with Dr. Cummings for seven days the study of the rudiments of the language which they will use in their new fields of service. We pray earnestly that the Lord's blessing may be upon each service of this Conference and that many may have a new vision of the joy of service.

EGYPT

Egypt is in deep grief these days over the loss of one of its most valued workers. A message came to us through the Foreign Board that Dr. A. F. Grant had suddenly been stricken on July 4th and had been called to the higher life. Dr. Grant had served in Tanta Hospital for many years in a most efficient way. The Women's Board as well as the Foreign Board had every confidence in him and felt very close to him as he carried on the work in our Tanta Hospital. His reports of the work done were always very clear and of much interest to us. It was with very great sorrow we heard of his taking away and we need to be much in prayer that a worthy successor may be secured. We are so grateful for the letter recently received from Miss Margaret Bell of Fayoum. In it she tells of Dr. Grant's death and gives some idea of what his passing means to Egypt. When writing July 4th, she said: "I came here last Saturday evening for my physical examination. Dr. Grant was in to see me twice yesterday and was his usual jolly self. This morning one of the hospital maids came into my room crying: 'Dr. Grant died!' I got up at once—for I am not ill—and found it to be too true. As I went about trying to comfort and encourage the maids and ward boys, they were all doing their best to be brave and carry on with their duties even with the tears streaming down their faces. 'Dr. Grant is with our Lord now; it is all gain for him' I said. To this one of the hospital helpers replied: 'Yes, but he was the father of us all. What shall we do?' This is what happened: Dr. Grant went in to take his bath as usual in the morning. A little later Mrs. Grant heard the water running but no other sound.

When she called to him and received no reply she entered the bath room to find he had fallen in a heap. Then they called the young Egyptian doctor, Dr. Fahmy who is here in the hospital. He and the nurses hurried over and did all that could be done, to no avail. Dr. Fahmy told me this afternoon that it was sudden heart cessation. He said there was no respiration after he got there and no heart beats. Everyone did all he could to help, and all that was mortal of Dr. Grant was taken on the 11:00 a.m. train to Alexandria for burial. Here in the East friends follow the hearse on foot and it seemed to me there must have been three hundred in that procession to the railroad station. Rev. R. W. Walker who is also here as a patient accompanied me to the station. When we came back after the train started there was the hush of a great sorrow, although Dr. Fahmy and all the helpers were bravely carrying on. There may have been a little anxiety in the minds of some of the patients for to us all there was no one like Dr. Grant. But about one o'clock Dr. Whitcomb came and reassured everyone. He was in Sidi Bishr and came here as soon as the word reached there that Dr. Grant had gone. May our Master call a true servant to carry on the work Dr. Grant laid down today." We are sure that many, many friends in America will echo this prayer.

We had barely time to receive Miss Bell's letter when on July 28th another message came from Egypt bringing the sad news that Mrs. J. Kelly Giffen had died the day before. Mrs. Giffen had been ill during much of the time she was in America on furlough but returned to the Sudan with her husband in the early part of the year. Of course Dr. Giffen's sudden death on April 6th was a great shock to her but she tried to be brave. We had known that she went to the home of her daughter Mrs. C. P. Russell of Assiut, but we had not heard from Mrs. Giffen for some time so the message was a real shock. The

members of the Board and many friends throughout this country sympathize with Mrs. Russell and her brother in the loss of both parents within such a short time.

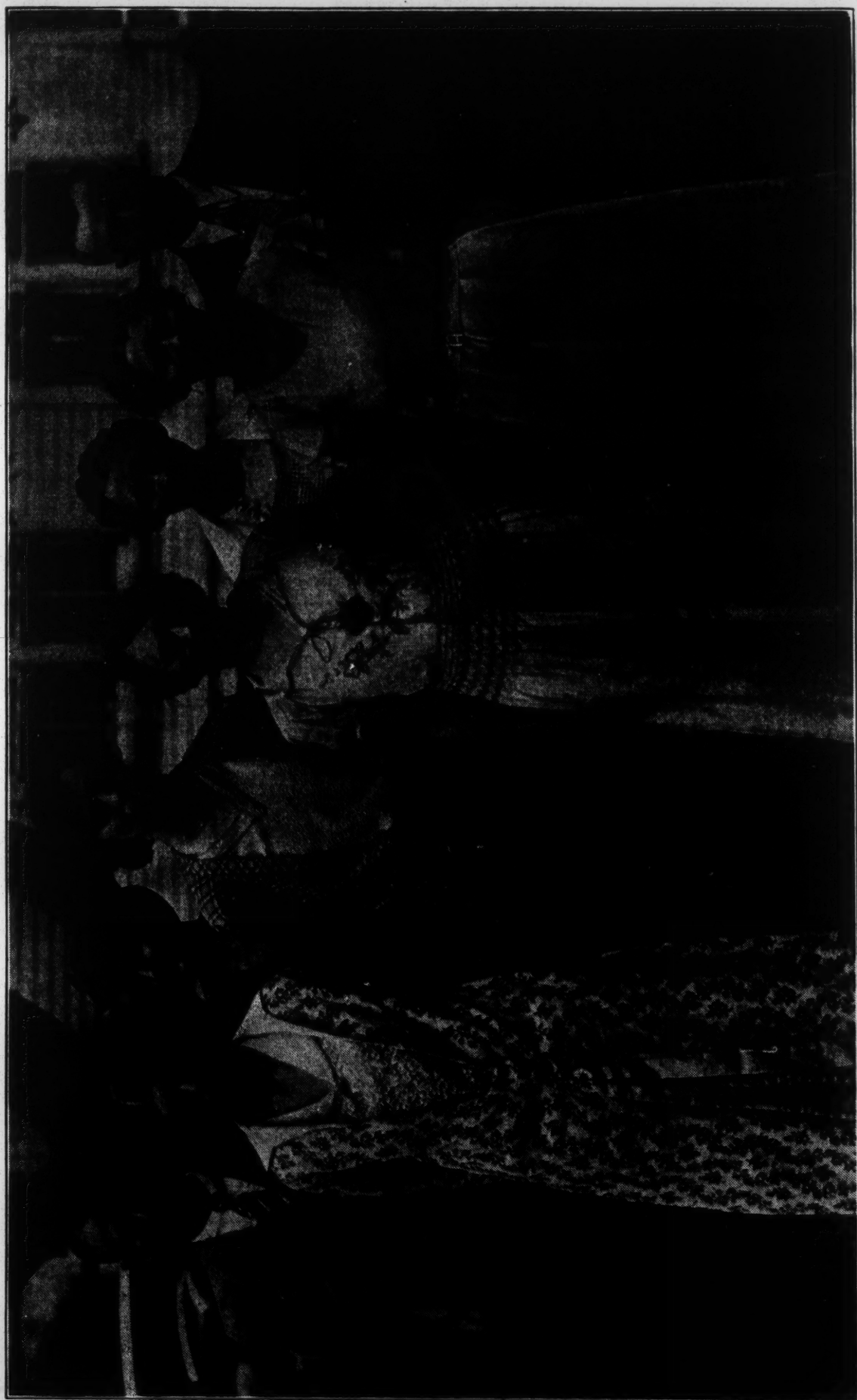
Miss Dora Mason of Assiut, who suffered such severe burns in May and was in a very critical condition for weeks, is now able to write letters although she says it is rather difficult to write with her head and shoulders supported by a back rest and pillows. She is making a very good recovery, however, and hopes to be sufficiently healed to go to Alexandria by August 1st. She says: "This is a cool day with a fresh north breeze, but summer in Assiut is not cool. The temperature stays between one hundred and one hundred ten in the shade most of the time during the day." It is easy to understand how eager she must be to get to the seashore.

Miss Anna Y. Thompson is reported as very weak and without much appetite for anything except fruit but she is still very sweet and cheerful under all her weariness and suffering.

Mrs. Coventry was discharged from Columbia Hospital after fourteen weeks of treatment. She found the trip to her home in Kansas a little hard but is gaining strength in the midst of her friends and enjoying the beauties and joys of country life.

We are pleased to report that Miss Mary Thompson and Miss Isabel Moore landed in New York July 9th after spending a little time in England. Others who were due to come home at the end of the school year and who have since reached America are the Misses Lois Kingan and Elsie French. All are in good spirits and in good health.

A cable came from Egypt asking that Miss Marie Tait, Miss Leota Cabeen, and Miss Alta French return in time for the opening of school about September 1st. These young ladies will accordingly sail on *S. S. Excalibur* leaving New York August 9th. Mrs. J. A. Heasty and the two



Front row left to right—Four new missionaries in attendance at New Wilmington Conference, August 5, 12, 1932, Bernice L. Knowles, Egypt; Glendine Lundquist, R. N., Helen C. Sharp, M. D., India; Elizabeth Wilson, Egypt. Back row left to right—Returning missionaries in attendance at New Wilmington Conference, Harold Wilson, M. D., Ethiopia, Mrs. Harold Wilson; Mrs. Leonard Ullah, M. D., Sudan. Cut furnished from Mrs. George Moore Memorial Fund.

children expect to leave at the same time for Doleib Hill, Sudan, where Mr. Heasty resumed his work some weeks ago.

Miss Jeannette L. McCrory, Miss Bernice Knowles, and Miss Elizabeth Wilson are booked to sail from New York on *S. S. Exeter* August 23rd. Miss McCrory is delighted over having received word from Egypt that she is to have charge of evangelistic work among the women in Mineh District. She is very anxious to get back to work but is finding it hard to leave her aged father alone in this country. For this reason she decided to decline the invitation to speak at the New Wilmington Conference.

Since our last report of overseas boxes, the Women's Missionary Society of High Ridge U. P. Church, Wheeling Presbytery, through Mrs. Jessie K. Greenlee, Bridgeport, Ohio, sent one quilt, tray cloths and dresser scarfs for the Nurses' Flat at Tanta Hospital. A later consignment went to the same institution from the Good Year Heights missionary societies of Akron, Ohio. Their box contained the following articles:

5 Wash Cloths, 27 Tray Cloths, 1 Quilt, 5 yards Linen, 2 Spools Thread, 1 Hot Water Bottle, 1 Rubber Sheet, 7 Napkins.

The Women's, Young Women's and Children's societies of Lake Presbyterian shipped the following supplies for Assiut Hospital:

21 tea towels, 2 bath towels, 2 wash towels, 1 bed spread, 1 quilt, 1 package surgical pads, 2 packages gauze bandages, 1 rug, 17 sheets, 12 pairs small pillow cases, 16½ pairs large pillow cases, 5 dozen wash cloths, 16 huck towels, 4 dish towels, 4 dozen bath towels, and 8 work bags.

We know that all these gifts will be highly appreciated in both these hospitals and will bring much comfort to the sick and suffering wherever they are used. We pray that all who have contributed may be blessed as they serve, for in this way they are helping to care for those in need.

INDIA

We are very glad to report that the Rock Island Presbyterial is sending to its missionary, Miss Evva Hartig of the Good Samaritan Hospital in Jhelum a fine box consisting of 1 pair of blankets, 3 infant slips, towels, sheets, pillow cases, quilts, small rugs and other things which have been donated by the different societies of the Presbytery. They are also sending \$5.00 in cash for use in the hospital. The Mary Baird Circle of the Third Church, Rock Island, contributed an overnight bag that was especially for Miss Hartig, and nine sewing bags for her assistants. We appreciate very much this generous donation and know that all the supplies will be a great comfort and help to Miss Hartig and those she is serving.

Miss Kate Spencer has been at Winona Lake for a month of study and recreation. She has taken five hours in the School of Theology and incidentally enjoyed the concerts and entertainments. She is attending school during the summer months because her mother is an invalid and she will have to be at home with her during the winter when her sister is away teaching school.

Miss Emma Dean Anderson was in Columbia Hospital for a few days under observation but has returned to her sister's home in Slippery Rock. Her sister's husband died a short time after Miss Anderson's arrival in America. We sympathize with her and her sister in this loss of a loved one.

A recent letter from Miss Henrietta Moore contains some reminiscences from her missionary life. Among these she says she was privileged to go to India while "Mother Reid" was Foreign Secretary. "Her love was manifested by kind thoughtfulness I can never forget. As this furlough approached I was looking forward to seeing both Mrs. E. M. Hill and Mrs. H. C. Campbell, but was too late to see either. Although

Mrs. Hill had been out of active service so many years, she never forgot her girls and her letters always brought encouragement."

Sailings have been arranged for the return of the Misses Kate Hill, Hazel Bennett, and Evelyn Cathcart on *S. S. City of Harvard*, leaving New York September 12th. It is probable that both our new missionaries, Miss Glendine Lundquist, R. N., and Dr. Helen C. Sharp will sail for India at the same time. Miss Henrietta Cowden and Miss Maude Miller are not expecting to sail until later as home duties are keeping them in this country for a time.

We are in receipt of programs for the Annual Meeting of the India Mission to be held at Sialkot October 12-22. These have been sent out to the India missionaries who are on furlough. A very interesting program has been prepared. We ask the prayers of our readers for this Convention that great blessing may follow it and that the very difficult problems that come before this meeting may be solved with wisdom in this very trying time of adjusting the work to the reduced budget.

SUDAN

Our sympathies go out to the Sudan in the loss of our veteran, Dr. J. Kelly Giffen, and his wife who has so recently gone to join her beloved companion. Their long years of faithful service and sacrificial effort have meant much to the work in the Sudan as well as to the interests of the Church at home. We know that their loss is a very great one to all the missionaries in the Sudan.

Miss Esther Ganter returned to America some time ago and is now at her home in California.

Miss Blanche Soule, R. N., after studying for some little time in London, reached America on July 9th. At present she is located in Philadelphia but plans to attend the New Wilmington Conference and will later take up some work in the Biblical Seminary

in New York. We are sure that her family in Nasser will miss her greatly although she has left the work in the good hands of Mrs. Smith and Miss Huffman.

You will be interested to learn that in addition to the supplies already noted as given by Lake Presbyterial for Assiut Hospital those societies sent to Miss Ray Huffman of Nasser the following articles:

21 little dresses, 3 bundles surgical pads, 3 bundles gauze bandages, 31 towels, 10 pairs pillow cases, 6 dozen wash cloths, 4 sheets, 27 muslin bandages, 5 boys' costumes, 1 quilt, 1 blanket, 1 rug, 1 spread, 9 outing napkins, 6 pairs pillow cases, 1 package absorbant cheesecloth, and 15 huck towels.

Lake Presbyterial also designated for their missionary, Miss Huffman the large Junior donation which was sent to the W. G. M. S. Convention at Columbus. We know that Miss Huffman will be very glad not only for the hospital supplies but for the Junior donation as well. All these articles will be an asset to her in making happy the little children under her care.

Miss Elsie Grove is not going out of the Sudan for vacation but will remain in the School and hopes to accomplish some things she has planned for some time.

Miss Mary Coie is on her vacation. We have not heard from the other workers so do not know where they are vacationing.

We are glad to report that Miss Marguerite McClellan is booked to sail September 12 on *S. S. City of Harvard* and hopes to resume her work in the Sudan this Fall.

ETHIOPIA

Our George Memorial Hospital in Addis Ababa has again been remembered with a generous donation. The package we now wish to report was given by the Women's Missionary Societies of Butler Presbyterial. It consists of 16 bath towels, 1 wash

cloth, two linen towels, 14 gauze bandages and 14 muslin bandages.

Mr. Fred Russell, who has served in Ethiopia for a number of years, has just closed his furlough in America. On his way to New York to sail, he stopped off in Pittsburgh for a conference with some of the members of the Board on the work in the George Memorial Hospital. Rev. C. F. Kenneweg who had just come from Ethiopia on furlough joined in the conference. Many phases of the work were discussed. One of these was the need of a house for one of the doctors. The housing conditions have been rather crowded during the past year and it is felt that more room must be secured in some way. We decided to take estimates on the building of a small cottage and if the expense is not too great we will take up the matter of building at a later date.

The Ethiopia Mission has appointed Mr. Russell General Treasurer with the understanding that he will do evangelistic work as well. As he goes out to take up this new work for which he is so well fitted, our prayers go with him and especially since he is leaving his wife and two children in America. It is a very hard thing, we are sure, for any missionary to leave his family to take up the work alone. Let us be remembering him as he meets his difficult problems.

You will be glad to know that the Foreign Board is sending out another doctor—Harold J. Wilson—for the hospital in Addis Ababa. Dr. Wilson's home is in Columbus, Ohio. We were sorry not to see him at the Convention but were very glad to meet his mother, who was a very efficient member of the committee entertaining the Columbus Convention. She was called to the platform and introduced to the audience as the mother of Dr. Wilson. She responded and expressed with feeling her joy in having a son who was to go as a missionary to the needy in Ethiopia.

While we are writing this message

a cable has come from Ethiopia stating that Dr. Pollock is ill with typhus. It was signed by Doctors Orr and Lambie. Typhus fever is an exceedingly dangerous illness in Ethiopia so we are very glad that Dr. Orr is there and that in this emergency he can have the counsel of Dr. Lambie who is at present living in Addis Ababa. The message asks the prayers of the Church for the recovery of Dr. Pollock. As he is a very valuable man in the mission field, we pray earnestly that his life may be spared and that he and his wife may be upheld in this time of trouble.

Our Board has been asked to co-operate in carrying out a program prepared by the Board of Administration for the coming year and adopted by the General Assembly. We are very glad to do our part in praying for the spiritual life of the Church as set forth in this program. Letters have been sent to all the Presbyterial Presidents asking that a Day of Prayer be set aside in the Presbyterials and congregations. The suggestion has been made that an all-day meeting be held early in September. It is hoped that each Presbyterial will co-operate as fully as possible in this plan, working out its own program and plan of co-operation; or the program prepared for the men's conference might be adapted to the women's meetings. That the meeting is pre-eminently for prayer should not be forgotten. Women from all the congregations should attend; and the women of the local missionary societies should enter fully into the congregational program for the year. Some Presbyterials are already making plans for their meeting in September and many communications from the various parts of the Church indicate that the program of the Assembly's committee is taking hold in a wonderful way. We hope and pray that our beloved Church may have a memorable year, by the grace of the Lord.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

MONTHLY MID-WEEK MISSION PRAYER SERVICE

By R. W. McGranahan, D. D.

A monthly concert of prayer for the United Presbyterian Church was presented to the recent General Assembly through the Board of Administration and received the hearty endorsement of the Assembly. The purpose of the plan is to assist pastors in their mid-week prayer service and cultivate mission-mindedness on the part of the church.

One feature of the plan that will interest the whole church is

"The using of the last mid-week prayer service in each month, except July and August, to present the work in the Home and Foreign fields, the topics alternating between these two fields.

The topic for September 28, 1932 is "The work among our people in the Southern Mountains."

OUR MOUNTAIN WORK IN THE "NUT SHELL" OF QUESTION AND ANSWER

1. *When and where did the United Presbyterian Church take up its work in the Southern Mountains?*

In 1907, in Greene County, Tenn., in the foot-hills of the Southern Appalachians; and later the same year at Stanton, Ky.

2. *Why had these people not been reached by the public schools of their states?*

The impoverished condition of the Southern states following the civil war prevented any active educational movement. The back mountain districts were very poor and the states were unable to give assistance.

3. *What motives led the various churches in general, and our church in particular, to undertake this work?*

The human need and the great Commission of Christ to preach the Gospel to every creature called our

church, as it did other churches to this great task. This was accentuated by the fact that these people were of our own blood and kin.

4. *Under what auspices is our mission work carried on in the Southern Mountains?*

It began under the Board of Home Missions. The Women's Board opened a separate work at Frenchburg, Ky. The Women's Board has the two missions of Frenchburg and Ezel in Kentucky, and the Board of American Missions has the six missions of Camp Creek, Cedar Creek, Paint Creek, Horse Creek, Houston Valley and Rollins Chapel.

5. *What type of work has been done in the Missions?*

In any mission work, at home or abroad, among any people anywhere, the missionary seeks to provide just the things that any earnest Christian parent desires for his child. The first of these must always be spiritual. In the southern mountains the peculiar and crying need was for Christian Education. Hence educational missions became the type of mission work introduced at the very first. Every mission had its school. The Bible has been a daily text book. The need for the teaching of industry and thrift was imperative, hence teaching of handicraft was introduced. In short it has been a training of head and heart and hand. Of course the Church was given the first place and remained the social center for the community. The preaching of the gospel of Jesus Christ holds the supreme place in all mission work.

6. *What changes have been taking place in recent years?*

The rapid educational development in the Southern states in recent years has reached the mountain districts and in many instances has made the mission work less imperative as far as providing intellectual training is concerned.

7. *What is the probable ultimate outcome if these conditions continue?*

The greater the success of the Mission schools in the mountains the sooner will come a time when these schools will not be needed for secular education. The ultimate effect must be to give a vision to the children of the back mountain people that will lead them to realize that they have a place in the world's work.

8. *What was the religious condition of these people when the missions opened?*

In the back mountain districts it was almost unbelievably bad. Gross superstitions had flourished in the soil of ignorance and bigotry. However they believed in God, and the Bible, and the Church. Skepticism was rare, narrowness and bigotry prevailed. The standard of morality was very low.

9. *How does the present membership of our Mountain Missions compare with the number whom we serve?*

A reference to the minutes of the General Assembly reveals that the total number of members connected with the United Presbyterian church in our Mountain Missions is 659. A conservative estimate of the number of people that are served by these Missions is at least five times that many.

10. *How many missionaries have we in the Mountain work and whence do they come?*

The number of workers employed by the Board of American Missions and by the Women's Board in the Mountain work is 52.

11. *Give a list of workers under the W. G. M. S. (See Directory inside back cover).*

12. *What was the ancestry of the Mountain people?*

The majority of the inhabitants of the Southern mountains are claimed by historians who have investigated the subject to be of Scotch Irish descent. Many Huguenot names appear showing that a considerable number

are descended from that noble band of immigrants who came to America seeking religious freedom. A goodly number were of English descent and many German names and customs show that there is a sprinkling at least of Teutonic blood.

13. *How should we who have been the favored of the blessings of progress and civilization regard our brothers and sisters in the Southern Mountains?*

While we as Christians are debtors to all whom we can help we are especially bound to the residents of these Southern mountains by ties of kinship in blood, oneness of race, and the open door of opportunity to help.

MONTHLY CONCERT OF PRAYER FOR MISSIONS

By R. W. McGranahan, D. D.

Action of last General Assembly directing: "The using of the last mid-week prayer service in each month, except July and August, to present the work in the home and foreign fields, the topics alternating between these two fields."

PRAYER MEETING TOPICS FOR YEAR

Sept. 28, 1932—"Work among our people in the Southern Mountains."

Oct. 26, 1932—"Bearing Precious Seed Abroad."

Nov. 30, 1932—"Starting New Missions and Sharing Burdens with Churches that are weak."

Dec. 28, 1932—"Reapers Overseas."

Jan. 25, 1933—"Our Work Among Negroes."

Feb. 22, 1933—"Sheaves from Foreign Fields."

Mar. 29, 1933—"Building New Churches: Evangelizing our Foreigners in America."

Apr. 26, 1933—"Younger Churches—The Reapers of Tomorrow."

May 31, 1933—"Evangelism and Patriotism."

June 28, 1933—"Untouched Harvests in Foreign Lands."

TOPICS FOR PRAYER

1. That this study will make us more Christ-like in our sympathies and more generous in giving.
2. That those helped by the church shall have a passion to help others.
3. That the spiritual objectives of our missions will never be made secondary to any other objective.
4. That the gifts from the church may be liberal to prevent curtailment of the work.

SUGGESTIONS FOR MEETING
SEPTEMBER 28, 1932

1. Other sources of information:
 "At Work in the Homeland." By Dr. R. W. McGranahan—pages 78-109.

"The United Presbyterian Church." By Dr. W. E. McCullough—pages 105-115.

"The Christian Union Herald" of Current date.

"The Annual Report of the Board of American Missions."

2. Some topics for a program of discussion:

Life in the back mountain country.

The ancestry of the Southern Mountaineer.

A review of one of books written on the Southern Highlanders.

The Loyalty of Southern Mountaineer as displayed in all our wars.

3. For the Devotional Service:

Bible Message, "Who is my neighbor", Luke 10:25-37.

Songs, "To the Hills", Bible Songs Hymnal, 138.

"I love to tell the Story", Bible Songs Hymnal, 207.

FRENCHBURG, KY.

We feel that we were most fortunate in securing Rev. Glenn Stephens of Thomas, Pa., as pastor of our congregation and superintendent of the work at Frenchburg. Mr. Stephens has had a pastorate of four years in the Mt. Pleasant congregation at Thomas. His people regretted that he even considered leaving. What is their loss, is our gain.

Prof. Merle McDowell had been Acting Superintendent since the early spring, and the church services had been conducted, most acceptably by the congregation, by Rev. Ray M. Davis of Ezel and Prof. E. M. Bailey of our Frenchburg faculty. We greatly appreciate the added duties and responsibilities that each member of the faculty assumed to "carry on" when bereft of a leader.

Rev. and Mrs. Stephens have been in charge since the middle of June. While school has not been in session, from all reports they have not been idle. Vacation time has given them a splendid opportunity to become acquainted with the people of the community.

Mrs. Bailey gave a "tea" to which the women and girls of the community were invited to meet and become acquainted with Mrs. Stephens. Later Mrs. Stephens entertained the elders of the congregation and their wives, at dinner. These two occasions were delightful social affairs.

You will be interested to hear of the establishment of a new Christian home on the Campus. Cupid entered our ranks, and while one of our workers changed her name, our roll is not depleted. On July 27th at Cedarville, Ohio, a daughter of the Manse, Miss Genevera Jamieson and Prof. Frank Wylie, (both of our Frenchburg faculty) were united in marriage by the father of the bride, Rev. Ralph Jamieson. While the name of Miss Jamieson will not appear on our list of workers, that of Mrs. Frank Wylie, will. Mr. Wylie has been more than busy during the summer getting the little cottage in shape for occupancy this fall.

The workers who have remained on the campus during the summer have had a very busy time with gardening, painting, repairs, etc., getting everything in shape for the opening of school, September 6th. This work has been done by our staff, using student help, pupils who were in arrears for tuition and boarding.

Very soon our young women of the faculty will be arriving to take up the work for the year.

Miss Lou Berryhill spent the summer with her sister in Portland, Oregon. Miss Thelma Porter, at her home in Spokane, Washington. Mrs. Caroline Pollock, visited in Pennsylvania, then on to Nebraska to visit her son and family. The Misses Beveridge, at Arden Camp, Lake Bluff, Illinois. Mrs. Albert Work attended the University of Colorado, in Denver, Colorado. Mrs. Work will enter Cedarville College, Cedarville, Ohio, this fall as head of the Music Department. While we deeply regret losing Mrs. Work, we feel that she is entering a larger field of service, and that where ever her lot is cast, her life will be one of service for the Master.

Miss Gwenyth Spooner of Norristown, N. J., will have charge of our Music Department. Miss Spooner is a graduate of the Department of Music in the University of New Brunswick, N. J., and comes to us most highly recommended both as to her ability and efficiency in Music and in her Christian character.

All the teachers have not been mentioned, as they have not notified me of their whereabouts this summer. We trust that each one has had an enjoyable vacation and will return to work with a determination to do better work for the Master than ever before.

BROADCAST FROM FRENCHBURG

By Miss Mae Beveridge

Frenchburg is in Menifee County, fifty-five miles from Lexington, and one hundred and twenty-five miles south and east of Cincinnati. Although it boasts of less than three hundred in population, it is the county seat.

Menifee is one of the smallest and poorest counties in the state. No bank within its bounds, the nearest bank and railroad as well is Mt. Sterling, twenty-one miles distant. The

county is not financially able to maintain a high school, so we provide for them both a High School and an elementary school. In fact Frenchburg School is Frenchburg.

The mission plant is valued at approximately \$175,000.00. In addition to the farm of one hundred and sixty acres with its home and farm buildings (the boys' dormitory just adjoining) there are on the campus proper four brick buildings and three frame buildings. These occupy a cove of eight acres of level ground surrounded by hills. It affords a picturesque scene to the traveler, nestling as it does in this beautiful valley and surrounded by seven distinct hills.

The buildings form a semi-circle, the teachers' home, school building, girls' dormitory, hospital, manual training shop and one cottage. Just across Beaver Creek in the village is the beautiful little church of which we are justly proud. It is easily the best and finest building in the county.

As to our work. We have already intimated that we are both an elementary and high school. In addition to the regular curriculum, music and Bible is taught. The girls also have Home Economics and Home Nursing; the boys agriculture and shop.

The hospital has been mentioned as one of the units. Here we find our faithful resident physician and her assistant. This meets a great need in the community and cares for our dormitory families when ill.

The girls' dormitory is an attractive brick building which comfortably cares for forty girls. The kitchen and dining room of the boarding department are on the first floor and it is here that the majority of the teachers, the boys and the girls of the dormitories gather three times a day for their meals. The boys' dormitory is a half mile from the campus, a two story frame building housing from twenty to twenty-four boys.

We feel that our best work is with the dormitory boys and girls, for it

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We feel that our best work is with the dormitory boys and girls, for it

is with them that the closer contacts are possible. It is not possible to so definitely direct the religious life of the day students, while the dormitory families are required to attend the Sabbath services which include Sabbath School, two preaching services and the young peoples' meetings. A full program for those who have not been in the habit of attending church regularly; the best day of the week for some. A few go to their homes for the week ends, but the majority remain and the larger part of the center section of the church is reserved for the dormitory families.

The total enrollment during the past year was almost two hundred and fifty. Of these seventy or eighty were dormitory boarding students. Since the coming of the improved road, a larger number have found it possible to come from their homes as day pupils.

To carry on the work of the school and church with all the attending activities requires a working force of eighteen. This includes superintendent and pastor, teachers, physician, matrons, secretary. The work of the superintendent is heavy. In addition to regular duties as superintendent in general the leader must qualify as pastor and preacher, disciplinarian, sometimes as teacher. Not two in one, but often as four or six men in one.

You are wondering how the work is supported. Very few of the dormitory students are able to pay in whole for their board and other expenses. So it is left for the remainder who can pay little or none to work out as much as possible. The girls do this by assisting in the care of the dormitory, the preparation of the meals, dish washing and laundering. The boys find their work on the farm and

in the care of the school buildings and campus. Whatever amount they are not able to work out is supplemented by the Student Loan or Students' Help Funds. Those who avail themselves of the aid of the loan take out at the end of the year a loan equal to the amount of the expense account which they have not been able to work out. This they are expected to repay as soon as possible after they become wage earners. Those in the lower grades who are too young to assume the obligation of a loan are helped by the Student Aid Fund, which goes to them as an outright gift. Are you asking who provides these funds? We are grateful for many friends, individuals and organizations, who have made these funds possible, many assuming the responsibility for certain chosen individual students. We could wish for many such additional friends. Y. W. M. S. organizations, Sabbath School classes and individuals who would take a special interest in our boys and girls, providing for many worthy students who could not otherwise enjoy the privileges which our Mission School has to offer.

The used clothing sales department is another means of support. Through the sale of this contributed clothing we have through the years been able to meet the expense of heating and lighting, which is a large item. The gifts for this feature of the work were very much decreased during the past year, but we realize that many have been using this clothing to meet need in home communities.

By your interest in this work, manifested in generous gifts and prayers, you have made the work of Frenchburg Mission yours. We crave your continued interest in the work of the Master whose we are and whom we serve.



Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The Foreign Mission Study text book for the use of Junior societies this year is the *Up Trail*, a study of United Presbyterian foreign missions. As you know, a special study is being made this year of Ethiopia by other societies in the Church, using Dr. Bergsma's new book, *Rainbow Empire*. The *Up Trail* was written soon after the work in Ethiopia was begun and so does not contain much information in regard to present missionary activities in that most interesting country. The Junior Secretary has asked a number of missionaries in Ethiopia to write, in letter form, accounts of the special work in which they are engaged. These will be published in this department and are to be used in the study of Ethiopia. There is much valuable and interesting material in *Rainbow Empire* which Junior leaders can use in the Junior society. Many suggestions in the "How to Use" can be followed also. We suggest that you secure from the Literature Department the large Outline Map of Africa. (Price 50 cents). With crayons of different colors outline our three mission countries, Egypt, the Sudan and Ethiopia. The most important stations in each country should be marked, the children learning the locations of schools, hospitals, etc., and the names of the missionaries in charge.

ETHIOPIA

Sayo, Ethiopia,
May 24, 1932.

Dear Juniors:

How much do you know about Ethiopian boys and girls? Did you know that when new babies are born in Ethiopia, most of the mothers wrap them in the oldest dirtiest old rag they can find? In Ethiopia most of the babies do not have dresses of their own till they are quite large. Usually they are wrapped in a big

white shawl that their mother wears around her shoulders. In the house they are covered with any old thing and laid on some grass on the floor or on a wooden bed if the family is not too poor. When they are big enough to crawl, they soon begin to pick up all the crumbs off of the dirt floor and in this way get much dirt and filth in their stomachs and soon become ill and get thin. After the babies can creep, the big sister or brother or mother must watch them carefully as the fire is on the floor and sometimes they crawl right into it to catch the pretty flames and then they are badly burned and many die this way.

THE LITTLE GIRL

When baby gets to be five or six she must begin to help work. At first the work is easy, just as your mother gives you easy things to do. The little girl helps care for the smaller children or gathers little sticks for the fire and often sits and keeps the fire going while mother is busy at something else. Later she takes her little water pot and follows her mother down the hill to the stream to carry home water for the family. In this way her little back begins to get used to the heavy loads she must carry when she grows up. She goes, too, with her mother to the fields and learns to weed the corn, wheat and other grains. Still bigger she goes with her mother to the woods to help chop and carry home the wood for the fire. Usually she is dressed in a piece of an old dress of her mother's. If her father is rich enough, she will have a dress just like her mother's—soft, white cotton cloth made like a loose kimona and tied tightly in at the waist and touching the ground as she walks. If she has time to play, she may make a doll out of an old corn cob or piece of rag, but these

are not often seen. Maybe because there is usually a real baby to play with.

THE LITTLE BOY

When the baby boy grows big enough, he herds the cows, or goats and sheep. He will take them out to pasture every morning and bring them in to the fence enclosure every evening. He takes them out to the fields where other boys herd their cows and then they all get up on top of the hill where they can keep an eye on the animals and there they play together. Some will be naked, some will have only a square of muslin around their shoulders and a few will have pants and a piece of cloth around their shoulders. They run and jump and shout and throw imaginary spears at imaginary lions and have a good time. On rainy days it is not so nice for they cannot go home and leave the cows or they would get into some one's corn field and eat the corn, because there are almost no fences out here in Ethiopia. So all the boys huddle together under a big tree and keep as dry as possible. The little bit of cloth they have will always be over their heads as they believe rain on the hair brings lice. As the boy grows older he learns to plow, walking with his father behind the slow ox team and now and then holding the single stick which is the plow handle. He learns how to guide the oxen by saying "Gee" and "Haw" in Galla. When the boy is six or seven he goes to the priest's school, if his father is rich enough. Girls very seldom go there. If their fathers are rich, they have their lessons at home. In the priest's school, the boys usually stay all the time. They study out loud all day and part of the night. One boy told me that he often got tired and sleepy when the priest-teacher would go to sleep, but if he stopped his study, the priest-teacher wakened immediately and gave him a rap on the head to go on. The sing-song of the several boys studying

must have been like a lullaby to the teacher.

THE PRIESTS' SCHOOL

Some boys and girls on Sabbaths and on the feast days go to the Ethiopian Christian church where they were baptized as babies. That is when they get the colored string tied around their necks that shows that they are Christians. In the church they do not sit down and learn about Jesus as you do, but they stand beside their father or mother and hear the priest chanting and praying within the inner circle while they are in the outside circle of the church. If they get too tired, they sit down on the dry grass on the floor. Some children whose fathers and mothers are not Christian, go with their parents to the witch doctor's house carrying the chicken or bread or bit of grain which is their gift to the witch doctor who keeps them from getting sick, so they think. Since our Mission church opened, many of these same boys and girls come to our Sabbath School and learn about Jesus and His love just as you do. They all like the picture cards very much.

THE MISSION SCHOOL

Some of the boys and a very few of the girls now are coming to our school too. We think it is much nicer than the priest's school although if you saw it, you would not call it very nice. It is made with mud walls and bamboo and grass roof and a brick floor. The desks are just long narrow tables and the children sit on long narrow benches with no backs. We do not give them nice pencils and tablets such as you get, but they use slates and almost every day one gets broken or cracked on the brick floors. The beginners have quite a task to do before they can learn to read, as the alphabet has nearly two hundred and fifty letters. They must learn all these letters and then if they have learned them well, they can read without any trouble. They learn Reading, Writing and Arithmetic.

The more advanced ones learn Amharic and English languages, and Geography and a little Ethiopian History. Of course in our school they learn to study quietly. More than the books, we are trying to teach them to obey and most of all to love and obey Jesus. They have to get their lessons themselves, because most of their fathers and mothers do not know how to read or write or count. The older people count on their fingers and then their toes and when the number is more than twenty, they get grains of corn to help them understand. Many fathers and mothers do not care whether their children come regularly to school or not, and so many play "hookey". Then four or five times a year they think they have to drink medicine for tape worm and that keeps them home. Sometimes it makes them very sick. They do not like to drink the hospital medicine. Some say it is too strong and some say it is too weak, but it costs a little more than their native medicine which they can buy for about one cent, and we think that is the real reason.

At recess time they have fun playing shinny with curved sticks and a knot of wood, or drop the handkerchief, or throwing sticks as spears through a rolling hoop, or chasing each other over the playground. Like children the world over, the Ethiopian children work and play. Some are lazy; some are bright and some are not, but all are lovable.

Sincerely your friend,
Isabel Blair.

A MISSIONARY TREK TO A NEW COUNTRY

American Mission,
Sayo, Ethiopia,
June 15, 1932.

Dear Junior Friends:

This is a little letter about "A Missionary Trek to a New Country."

Rev. B. B. Buchanan had been on a trek in 1931 and the medical missionary had wanted to go along but was unable to get away then. So he gave

himself that treat the next year in February 1932.

The medical missionary (let us call him M. M. for short) had a big, bony mule. He was once fat but had hauled so many M. Ms. so many miles that he now was old and skinny. But he was the best Ford the M. M. had. So he got to jog and jolt along on this nag for five days to Begi.

Now Begi is the capitol of the king Hojolee. He is not really a king in truth but he thinks he is and the king in Addis Ababa lets him be amused. This king is a Mohammedan. His people also are Mohammedans. It is too bad to see them saying their meaningless prayers—some good, faithful ones, five times a day, which is more than I do, I must confess. So we hoped to reach them through medicines for their sick bodies for they scorn to hear the Gospel.

I sat there for exactly four hours and then got word that my little girl Jean, aged nine, had fallen and had broken her arm. So back home I had to pike in a hurry, too—no five days this time—36 hours. When Daddy's little girl gets hurt, Daddy can travel without getting very tired. It is strange, isn't it? You could do the same if your little girl had been hurt. For there would be no other doctor to call for help. Daddy was the only one for 90 miles around. Well, I am sure the Lord Jesus travels much faster when we get hurt.

And so I am sure He is very sorry to see these sick boys and girls in Begi. They never before in their lives had seen a doctor or M. M. either. So I could not keep from thinking of them and although it was a long expensive journey I had to go back. This time no bad news came and Jean had her arm up in a plaster splint and it got all right. When she gets home you can have her show it to you. The Lord helps Daddy fathers out here who are M. Ms. for we have no nice things with which to work as they do in hospitals at home—no X-ray for instance.

So we treated about 600 altogether—children and mothers and fathers at Begi and had a good time. The children mainly had sore eyes and “Maga” as they called it. “Maga” is a long worm almost exactly the size of your lead pencil and it lives in little Ethiopian boys and girls tummies. There are plenty in the southern part of the U. S. A. also. They are disgusting looking fellows and we have medicine which make them curl right up and decide to leave the little boy’s tummy. No wonder they say “My tummy eats me.” I should think so! We are glad that we have a good medicine for “maga”.

And another thing they suffered with was not knowing anything at all about Jesus. And we were so glad to see their bright faces get interested when we told the story of Jesus. They seemed to understand the part where He died on the cross because they were His children and because He loved them. I think some of the mammas and papas did not seem to understand that part but the children did. Children, as Jesus told us, understand more than big folks sometimes. Yes, that medicine which is called the Gospel worked wonders and I think we shall see that old snake the devil coming out in a hurry from the hearts of those little children, at least if we got a chance to teach them more in a Sabbath School class. You

know if you only heard *once* about Jesus you might not know so much either.

When I was coming back the king called me in and gave me two gold rings and I think unless my daughters decide to have them made up into bracelets that I shall carry them with me when I get home and if you remember when you see me and will ask me, I shall try to have them with me. But although that was a nice little gift, especially coming from the big king, I came home with my eyes and thoughts on towards the western sun. For I used to be there you know in the Nuerland. And as I came up here I had to pass four whole tribes who have no teacher at all and no M. M. I just got to thinking if there were only some nice little boys and girls in the U. S. A. who would grow up and come out here and do what I cannot hope to do in my lifetime. You see if I go to Begi and care for the Oromos I cannot get to the Anuaks and the Komo tribes. Will you mark them on your map and keep them in mind and pray for them and the Lord will tell you what to do—just as He did Samuel, and I know, for He did the same to me—and then you also shall take a trek to a new country and they shall know of Jesus.

Your friend,

Joe Maxwell, M. M.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilksburg, Pa.

The workers at Miller’s Ferry have been struggling for the past two years to carry on a building program, to meet the state requirements for the high school work and thereby, get state and county aid. Through the assistance given by our Board, they have been able to succeed so far and the building has been erected, and will be ready for use when school opens. The state will pay the salary of one teacher, but requires that the equiva-

lent of this salary be paid, in order to equip the domestic science department in the new Vocational building. Gratitude and appreciation are due to all those, who in any way, helped in this undertaking.

C. S. Simpson the principal here, was in Cincinnati for some time in the summer, taking a school course which will help him in this new undertaking.

Dr. and Mrs. C. H. Johnson and

Mrs. Kennedy spent a week at Prairie during the vacation period which proved one of unusual happiness and good will for the guests and all who came in contact with them. Mrs. Kennedy was a former worker here, and gave a wonderfully helpful address at the church service on Sabbath.

Mrs. Bennett, a recent worker at Prairie, is at this writing, very critically ill in Albany, Georgia and Mr. Bennett has been called to her bedside. We are hoping that she may be spared to her little children—one of whom is an infant. Pray for her recovery.

The following letter came from Mrs. C. H. (Tillie) Johnson:

"We have just returned from a visit to the five stations in Wilcox County. I wish you could have been along as we went from home to home—real homes now. I could tell you the 'before' the missions began to take effect, and you could see with your own eyes the changes. At times it seemed too good to be true. Mrs. Kennedy, nee Patsy Neal, who spent 14 years down there was one of our party. She was so thrilled that she could scarcely speak the first time she stood before an audience.

"The good people of our church will never know until the books are opened what blessing their ministry has been in the lives of individuals, in homes, in churches, and in communities. I wish so much it could be duplicated in countless localities among the 3,000,000 children who have no form of Sabbath service.

"I wonder if the church has any conception of the appreciation of the people on our mission fields for the service it renders them. It is shown in the large attendance at Mother's Clubs, in the overcoming of denominational prejudices, and in the

crowded school rooms. Occasionally an officer in the Baptist church unites with us and there is no objection now to their children joining. In the 'long ago' when children were converted in our mission they were not permitted to unite with either their church or ourselves because they had 'seed nothin', 'heard nothin', and had only 'Bible 'ligion'.

"Truly our progress must be measured by the depths from which we have come. I wish you might enter the homes—so clean and roomy and tastefully furnished. I wish that you ladies could get some idea of the home life and have personal contact with the people.

"We attended the mid-week prayer meeting led by a lad of fourteen. The text of the Sabbath School lesson was the subject and he discussed it so intelligently and modestly that I wondered whether I could have done better. The attendance was surprisingly large—mainly young people.

"We questioned many as to the maintenance of the family altar and were pleased with the answers. A large per cent could answer 'Yes', while a few observed it on Sabbath only. The seed sown, sometimes with doubts and fears and tears, is yielding 'some 30, some 60 and some an hundred fold' to the glory of God.

"Our contact with the workers was delightful and I feel grateful for the privilege of being a laborer in this once dark land and I thank God for the good women of our church who made such service possible."

After reading an article like this, will we not be inspired to pray more, give more? There may be larger fields, but I challenge any mission to show greater results in the time the work among the Negro has been in existence.

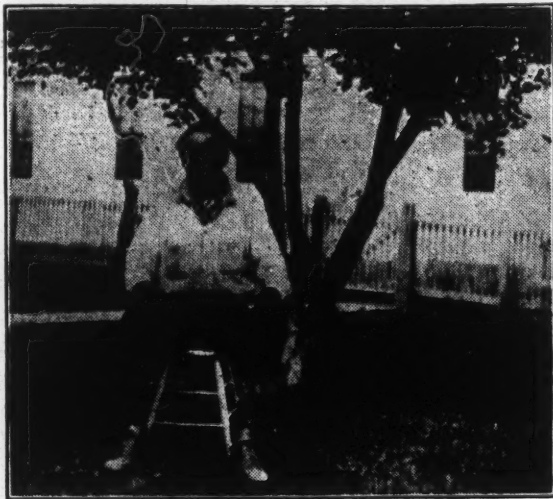


Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

HIS SEAL

At the Indian Mission at Tama, Iowa, there lives an old Indian woman named Mrs. Tesson. When our missionary, Rev. R. G. Smith, called on her one day he told her the Gospel story. She listened very attentively and seemingly wrapped in thought as he spoke of Christ's children being baptized in His name. She interrupted him here and asked "What is baptism?" In a few simple sentences Rev. Smith told her what it meant to be baptized, and then with a longing look she said, "I want to be baptized." "But", said the missionary, "you do



Our Seekseequa preacher and elder here. One of the best Christians we have met. He preaches at Seekseequa alternately with Elijah Miller.

Cut furnished from Mrs. George Moore Memorial Fund.

not understand what it will mean to you", and he continued the story of the love of Christ for sinners, and how He died for them, "Na cutch", (meaning that is not enough) said Mrs. Tesson. She wanted to know more of the meaning of baptism. Then the missionary told her that baptism was a "sealing" ordinance. In explanation he told her that when the government makes a treaty or any agreement it affixes the "Seal of

the United States" to it, showing the authority and power behind this agreement. This was a term she understood for she had seen the Government seal. The wax on which the seal is stamped has no power but as the seal is placed upon it. "And Mrs. Tesson", continued the missionary "the water used in baptism has no power in itself, but only as it is sealed with the power of the Father, Son and Holy Spirit, showing an agreement between the Redeemer and the sinner, and in faith accepting cleansing from sin by the blood of Jesus Christ."

"Na cutch", Mrs. Tesson said eagerly as she listened to this illustration that she could so easily understand, and as the missionary told her more of the Old, Old Story she said "I want to be baptized."

The missionary said, "But you do not understand that you must put away all your old beliefs and rites if you are a child of God." "Yes", she said, "I do understand and I want to be a Christian". "But", said Rev. Smith, "when you are a Christian you must live with Christ always in your heart and you must be a missionary and tell others about Him." "I know that, and I will be a missionary".

The solemn, sacred rite of baptism was administered, and in the Lamb's Book of Life and also on our church roll at Tama, Iowa, her name was written, and faithful to her promise she became a missionary among her own people.

"In Christ, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance unto the redemption of God's own possession, unto the praise of His glory." (Eph. 1:13,14.)

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.,
Pittsburgh, Pa.

THE NEED OF THE HOUR

Naturally, we think of the election of a dry President as *the* need of the hour, and it is a sore need. The Chief Executive wields such an influence by his personal opinion of and his attitude toward prohibition, his appointments of various officials are of such far-reaching influence, and the conduct of his whole office means so much to this great cause that the election of a dry man to this position for four years is especially necessary at this time to help retain and enforce prohibition. Yet an article in *The Christian Statesman* stresses the need of the hour as not being so much the election of a dry President as it is the need of the election of dry Congressmen. This article offers food for serious thought and a stern incentive for the exercise of Christian citizenship.

It reads in part as follows: "The President has much to do with protecting and defending the Constitution and enforcing its provisions but it does not belong to his office to change the Constitution. The duty of providing for its amendment falls upon Congress. No matter how vigorously the political party platform may call for the repeal of the Eighteenth Amendment or how strongly the president may favor its repeal, repeal cannot even be started on its way until Congress by a two-thirds vote in both Houses submits a repeal amendment to the states. Therefore the real fight over repeal or modification will center in Congress. The fight of the temperance forces to keep the Amendment in the Constitution is to keep the wets from ever getting a two-thirds vote. Yes, more than that. To keep them from getting a majority in Congress so that they will be unable to repeal or liberalize the Volstead Act, thus nullifying the Amendment and strengthening the repeal movement.

"The temperance forces should realize this fact and from now on until next November center their fight to prevent the election of wet Senators and Congressmen and to send to Congress dry Senators and Congressmen. Candidates for Congress should be made to feel that they cannot shift their responsibility in this matter of the submission of repeal from their shoulders to the platforms of their party. The Constitution places the responsibility on them as Congressmen. The Democratic plank on prohibition undertakes to bind the party candidates for repeal on this great moral issue. It would have them surrender their convictions, if they are against repeal, and follow the dictates of the party. Dry Democrats should call upon their candidates to repudiate this plank in their platform and declare they will stand against repeal. The Republican platform, while calling upon Congress to submit to the people a substitute amendment, does not undertake to bind either the candidates or the members of the party on this matter, if they are conscientiously opposed to resubmission. Let dry Republicans call upon their candidates to do what Senator Borah has already done, repudiate the submission plank of their party and declare themselves to be four-square for the retention of the Eighteenth Amendment as it is. The temperance people of the country can stop this drive of the wets at this point if they will rise to the occasion and put on at once in every state and Congressional district a vigorous fight for the election of dry Congressmen."

New Supplies—"What Prohibition Means To Business", a fine leaflet, also a booklet, "Prohibition Facts", Questions and Answers which will be helpful for reference.

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Literature Department

MISS ELIZABETH MILLIGAN, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY 1932—1933

"The purpose of Mission Study is not for information alone, but for the deepening of the prayer life and the leading to enlarged gifts as well."

Rainbow Empire (Adult-foreign). Price, one to four copies sent to one address, 70 cents each, postpaid; five or more copies sent to one address, 65 cents each, postpaid; books called for personally, 65 cents each.

How To Use "Rainbow Empire", 15 cents each.

The Up Trail (Junior-foreign), 40 cents per copy. The *How To Use* is 15 cents. The tickets are 1 cent per strip. Each child should have one "strip".

Facing the Future in Indian Missions (Adult-home), 60 cents each in paper; \$1.00 in cloth.

Leader's Manual is 25 cents each.

Many Moons Ago and Now (Junior-home), 75 cents in paper. Lesson plans and suggestions are included in the text book.

"Many Moons Ago and Now" is not yet (August 1st) off the press; but it has been promised soon and we hope, before this reaches our readers, to be able to fill all orders.

LEAFLETS FOR OCTOBER PROGRAM

Abyssinia—The Country and People, 3 cents.

Abyssinia—Its Religions, 3 cents.

First Fruits—Four of the Forty-Four, 3 cents.

The above leaflets are all we have on Ethiopia. For additional supplementary material, search back files of *The Womens Missionary Magazine*, *The United Presbyterian*, and *The Christian Union Herald*.

JUNIOR PIN

We are happy to announce a new price for *Junior Pins*. Because of

better terms with the manufacturers, we are able to sell these pins at 30 cents each, \$3.00 per dozen. They make beautiful "rewards of merit" for Junior boys and girls.

JUNIOR FLOWER GARDEN

Those who were at the Convention in Columbus were much pleased with the demonstration, "The Junior Flower Garden". We can furnish these leaflets at 10 cents each. This includes the list of questions used in the demonstration.

STANDARD OF EFFICIENCY

Order the new *Standard of Efficiency* with the *rating dial* so that each officer can have one. They are free for postage; 3 cents per dozen.

PRAYER CYCLES

Many are using the Prayer Cycle this year for the first time. May this little prayer reminder be greatly blessed in calling forth definite prayer for our missionaries and their work, and may our own spiritual lives be deepened and strengthened by its use. Many are finding it helpful in their prayer life and in family worship.

The following is taken from a letter received recently:—"We use the Prayer Cycle daily during devotions and the whole family is enlisted in prayer for our missionaries. It would be fine if all who have the family altar would use it there. My prayer is for a great outpouring of the Holy Spirit on our Church that it may be aflame with the love of God so that others may be fired with a burning zeal to hasten the coming of the Kingdom of our Lord." May we all make this our prayer.

Tributes

MRS. H. C. CAMPBELL

Tribute of love and respect to
Mrs. H. C. Campbell
by the Women's Missionary Society of the
Sixth U. P. Church, Pittsburgh.

"Oh, magnify the Lord with me,
Let us to praise His name agree;
I sought the Lord, He heard my cry,
Praise His name."

So sang the Psalmist of old. A song of praise much loved and ever on the lips of our dear friend and fellow member, Mrs. H. C. Campbell, who was called to the Heavenly Home on May 5, 1932.

As she sang so she lived. Always trusting in the Lord for Divine guidance, gratefully acknowledging all His goodness, ever praising His name; then joyful in her consecrated service to Him, the Giver of all.

In her going we miss from our ranks of workers one who was deeply, enthusiastically interested in all Missionary work, devoted, zealous and unusually capable. She was earnest in her efforts, and conscientious in her convictions.

May those of us who loved and honored her, learn from her life the same trust and confidence in the Divine leadership, have more of His grace, more of His humility.

And as we think of her with the Heavenly chorus joining in this song of praise, may the earthly chorus echo back the same refrain.

For "Our lives are songs—God writes the words,

And we set them to music with pleasure;
And the song grows glad, or sweet or sad,
As we choose to fashion the measure."

Mrs. Mary Libbey,
Mrs. W. H. Knox,
Mrs. H. B. Patterson.
—Committee.

MRS. MARY ELLA SCOTT KING

Inasmuch as it has pleased our wise and loving Heavenly Father to take from our midst, to her eternal home, Mrs. Mary Ella Scott King in the fifty-first year of her life, we, the members of the Women's Missionary Society of the Union United Presbyterian Church, bow in submission to the will of Him, Who doeth all things well.

Her love for the worship of God's house and all its attending activities, was evidenced by her faithful attendance, her co-operation, and generous liberality.

Her unassuming manner, patience, and cheerfulness, endeared her to all who knew her.

"Given to hospitality" she gladly exercised her fine gifts in ably assisting in the social life of the society where tact and quiet amiability were essential to success.

To her husband and son, we extend our Christian sympathy and commend them to the Master whom she loved and served.

Committee.

MRS. JACOB STEWART

The Women's Missionary Society of the Mt. Pleasant Congregation of Hickory, Pa., wishes to pay a tribute of love and respect to the memory of Mrs. Jacob Stewart who was called Home May 7, 1932. She lived beyond the allotted three score and ten years, being in her eighty-seventh year.

She possessed an unusually fine community spirit, was genial, friendly, kindly and social. She was a friend of young and old.

Several of our foreign missionaries were the recipients of many thoughtful gifts from Mrs. Stewart.

Mrs. Frank McCarrell.
Bertha V. Caldwell,
Mrs. Edwin Swartz,

MRS. NANCY JANE MORTON

The South Side United Presbyterian Church and Women's Missionary Society, Omaha, Nebraska, desires to pay loving tribute to the memory of Mrs. Nancy Jane Morton who passed away July 21st, 1932. Funeral services were held at Hutchinson, Kansas, and also at South Omaha, July 26th at 10:00 a.m., at the United Presbyterian Church. Burial was beside her loved ones long gone before.

Mrs. Jennie Morton as she was always called by our Church members was a charter member of the Church, a most devoted member of the Missionary Society and a life member of the W. G. M. S.

Although she has not been with us for some time, having been with relatives in Smithshire, Ill., and Hutchinson, Kansas, she always kept the work in mind as was evidenced by contributions to both the church and society.

Missions to her were of vital importance and wherever she was, she always gave of her means for the advancement of God's Kingdom.

Her last days were spent at Hutchinson, Kansas, and from where the news came to us of her demise.

Relatives and friends alike will greatly miss this good woman.

Comfort and reassurance are contained in these lines:

"And hear at times a sentinel
Who moves about from place to place
And whispers to the worlds of space
In the deep night, that all is well.

"And all is well, though faith and form
Be sundered in the night of fear:
Well roars the storm to those that hear
A deeper voice across the storm."

Mrs. B. McCullough,
Mrs. R. Towl,
Mrs. C. L. Wright.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Ruth I. Ardrey, 1924	Sialkot City
Miss Helen Artman, 1920	Sialkot City
Miss Katherine Beattie, 1920	Sangla Hill
Miss Minnie Beatty, 1912	Abbottabad
Miss Roma Beatty, 1909, Badomali, Sialkot District	
Miss Rebecca Jean Black, 1921	Sangla Hill
Miss N. Addaline Brandon, 1931	Gujranwala
Miss Frances E. Brown, 1928	Sargodha
Miss Theresa Brownlee, 1922	Sialkot City
Miss Lois M. Buchanan, 1910	Sialkot
Miss Laurella G. Dickson, 1897	Gurdaspur
Miss Margaret Fehlman, 1913	Gurdaspur
Miss Betsy Fleming, 1913	Jhelum
Miss Ella M. Gordon, 1893	Campbellpur
Miss Vida J. Graham, 1922	Pathankot
Miss Nancy Hadley, 1904	Zafarwal
Miss Evva P. Hartig, R. N., 1924	Jhelum
Miss Eva M. Hewitt, 1930	Pasrur
Miss Zarra S. Hoon, 1921	Rawalpindi
Miss Janette Howland, 1921	Jhelum
Dr. Reba C. Hunsberger, 1921	Sialkot City
Miss Flora Jameson, 1903	Sangla Hill
Miss Mary Kyle, 1904	Pasrur
Miss Olive Laing, 1912	Rawalpindi
Miss Sara Jane Lamont, 1928	Gurdaspur
Miss Mary A. Lawrence, 1893	Rawalpindi
Miss Mary E. Logan, 1891	Gujranwala
Miss Glendine Lundquist, R. N., 1932	
Miss Eleanor W. Maconachie, 1909	Pathankot
Miss Elizabeth McCahan, 1875	Sialkot
Miss Elizabeth F. McConnell, R. N., 1931	Gujranwala
Miss Lillian A. McConnell, 1902	Lyallpur
Miss Rosa McCullough, 1879	Gujranwala
Miss Jean Morrison, 1895	Rawalpindi
Miss Mary R. Martin, 1890	Sheikhupura
Miss Margaret L. Murdoch, 1924	Campbellpur
Miss Marian T. Peterson, 1930	Pathankot
Miss Willa Ramsey, 1921	Pathankot
Miss Laura Reynolds, 1924	Jhelum
Miss Louise Scott, 1916	Gujranwala
Miss Rose Shereda, 1928	Lyallpur
Miss Helen C. Sharp, M. D., 1932	
Miss Vivian L. Trimble, 1921	Gurdaspur
Miss Helen V. Weede, 1928	Pasrur
Miss Georgia Wengert, 1920	Zafarwal
Dr. Maria White, 1886	Pasrur
Miss Dora B. Whitely, 1911	Pasrur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, 1881	231 Franklin St., Slippery Rock, Pa.
Miss Hazel Bennett, 1908, 225 Chestnut St.,	Swissvale Br., Pittsburgh, Pa.
Miss Lois Boyd, 1918	Sparta, Ill.
Miss Marie E. Cash, R. N., 1926	R. D. 6, Lebanon, Ind.
Miss Evelyn Cathcart, 1925	Marissa, Ill.
Miss Henrietta Cowden, 1905,	Quaker City, Ohio
Miss Kate A. Hill, 1896	Eldora, Iowa
Miss Mary F. Lincoln, R. N., 1920,	1502 Penn Ave., Wichita, Kansas
Miss Maude M. Miller, 1925	Electric Ave. and 6th St., Lewistown, Pa.
Miss Henrietta Moore, 1893	R. D. 2, Slippery Rock, Pa.
Miss Sara A. Moore, 1917	138 Steel St., Cambridge Springs, Pa.
Faith W. Reed, M. D., 1926	c-o Rev. W. H. Reed, Minia, Egypt.
J. P. Simpson, M. D., 1902	Radford, Va.
Miss Kate E. Spencer, 1918	R. D. 5, Robinson, Ill.
Miss Emma Stauffer, R. N., 1925	Blairsville, Pa.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, Jerusalem, Palestine.

EGYPT

Miss Ella M. Barnes, 1911	Cairo
Miss Margaret Bell, 1901	Fayoum
Miss Anna B. Criswell, 1905	Assiut
Miss Mary F. Dawson, 1922	Cairo
Mrs. Ada A. Dunlap, 1926	Minia
Miss Lucia Dwight, 1919	Cairo
Miss Davida Finney, 1914	Assiut
Miss Minnehaha Finney, 1894	Tanta

Miss Martha Glass, 1921	Luxor
Miss Eulalia D. Grether, 1929	Tanta
Miss Alice Grimes, 1924	Minia
Miss Rena Hogg, 1899	Assiut
Miss May Holland, R. N., 1913	Benha
Miss Bernice Knowles, 1932	
Miss Lucy Lightowler, 1921	Mansoura
Miss Ruth McCleery, 1931	Cairo
Miss Jeannette McCrory, 1916	Minia
Miss Lillian McClelland, 1923	Cairo
Miss May E. McFarland, 1919	Cairo
Miss Carol E. McMillan, 1908	Tanta
Miss Helen J. Martin, 1915	Cairo
Miss E. Roxy Martin, 1901	Cairo
Miss Dora Mason, 1918	Assiut
Miss Sara B. Meloy, 1923	Cairo
Miss Helen J. Noordewier, 1921	Beni Suef
Miss Marion Paden, 1920	Zagazig
Miss Venna R. Patterson, 1924	Luxor
Miss Frances M. Patton, 1922	Mansoura
Miss Estella Robertson, 1922	Cairo
Miss Edna B. Sherriff, 1920	Alexandria
Miss Isabel Simpson, 1931	Cairo
Miss Nellie C. Smith, 1911	Benha
Miss Anna Y. Thompson, 1871	Cairo
Miss Helen May Walker, 1930	Cairo
Miss Laura B. Walker, 1904	Luxor
Miss Ethel Weed, 1919	Alexandria
Miss Elizabeth S. White, 1924	Alexandria
Miss Ruth Mary Williamson, 1924	Tanta
Miss Esther W. Wilson, 1919	Beni Suef
Miss Margaret A. Work, 1924	Fayoum
Miss Ruth Work, 1904	Assiut
Miss Laura Wright, 1921	Tanta
Miss Elizabeth Wilson, 1932	

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909	New Market, Iowa
Mrs. Mary K. Coventry, 1918	Americus, Kansas
Miss Gudrun C. Estvad, 1925, 9 Lathrop St.,	Madison, Wis.
Miss Alta G. French, 1925	Goldfield, Iowa
Miss Elsie French, 1909, c-o Mrs. W. J.	French, 924 S. 10th St., Escanaba, Mich.
Miss Alfretta M. Hammond, 1904	State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926	
Miss Mary L. Thompson, 1917	Tarkio, Mo.
Mrs. Rachel Tracy Seiver, 1925, 133 S. Rex-	ford Drive, Beverly Hills, Calif.
Miss Jane C. Smith, R. N., 1922	438 N. Market St., Ligonier, Pa.
Miss M. Frances Tait, 1925	R. D. 5, Mercer, Pa.
Miss Ida B. Whiteside, 1913	Salem Street, Greenwich, N. Y.

SUDAN

Miss Mary E. Cole, 1919	Khartum North
Miss Una Cole, 1918	Omdurman
Miss Elsie E. Grove, 1912	Khartum North
Miss Ray Huffman, R. N., 1924	Nasser
Miss Aulora R. McIntyre, 1919	Omdurman
Miss Mary Jane McKnight, 1922	Khartum North
Miss Ruth M. Parks, 1930	Khartum North
Miss E. Verna Pillow, 1930	Khartum North
Miss C. Blanche Soule, R. N., 1921	6817 Cresheim Rd., Mt. Airy, Phila, Pa.

NOW IN THIS COUNTRY

Miss Esther Minta Ganter, 1928	709 Prospect Ave., So. Pasadena, Calif.
Miss Marguerite M. McClellan, 1926, Olathe, Kans.	
Miss Frances Turk, R. N., 1921	1404 Garfield Ave., Loveland, Colorado

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929	Addis Ababa
Miss Dora B. Arveson, R. N., 1930	Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929	Addis Ababa
Miss Viola M. Bayne, R. N., 1924	Gorei
Miss Isabel Blair, 1922	Sayo
Miss Mildred Kiemele, 1929	Addis Ababa
Miss Elizabeth McKibben, R. N., 1924	Sayo
Mrs. Ruth L. Walker, 1923	Gorei
Miss Florence D. White, 1923	Addis Ababa

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

□ □ □

The Harvest is past, the summer is ended,
and we are not saved.—Jer. 8:20.

When the nights grow cold
And Jack Frost bold
Creeps forth at setting sun;
Leaves will turn to red and brown,
Soon they'll all come rustling down
Falling, falling; Summertime is done.
—Jane B. Walters.

"The harvest is plenteous, the reapers are few;
See the ripening fields white to the view,
The Master is pleading in tenderest way;
We owe Him our service, He claims it to-day."

The harvest truly is plenteous, but the laborers are few.—Matt. 9:37.

"You will not pass this way again;
Be sure that you pass not by
The old and tired, the sick and weak
And those not ready to die."

"Hard times seem bad; but the struggle and pain
Work out for the soul's eternal gain
In the deeper sense of the Father's care,
And the richer harvest of trustful prayer."

The Sower bearing precious seed
May weep as in his toil he grieves,
But he shall come again with joy
In harvest time with golden sheaves.
—Bible Song No. 261. (Ps. 126:3vs.)

"Your Leader for workers has need,
His vineyard for reapers is white
Go quickly His message to heed,
Ere darkness o'ertakes you, and night.
The wages for workers are great—
Eternity only reveals!
Rewards everlasting await
Those equipped and stamped by His seals."

And he that reapeth receiveth wages and gathereth fruit into life Eternal; that both he that soweth and he that reapeth may rejoice together.—John 4:36.

Friendly birds take wing
And no longer sing,
On branch or tree-top high;
Cold gray clouds are in the sky,
Flowers droop and slowly die,
Fading, fading; Summertime, goodbye.
—Jane B. Walters.

"And if the gathering storm is heard,
And the waves beat wild and high,
Look up for help to the far-off hills
And watch for the rifted sky."

In times of drouth, discouragements, death, depression, doubts, etc., it is sometimes hard to see the Harvest in the future. Why is it we have such little faith? The solution is found in this verse:—Be strong in the grace that is in Christ Jesus. 2nd Tim. 2:1.

"One evening", says C. H. Spurgeon, "I was riding home after a heavy day's work, weary and sore depressed, when, suddenly, as a lightning flash, came: 'My grace is sufficient for thee.' And I said: 'I should think it is, Lord', and burst out laughing. It seemed to make unbelief so absurd. It was as if some little fish, being very thirsty, was troubled about drinking the river dry; and Father Thames said: 'Drink away, little fish, my stream is sufficient for thee.' Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty, fearing it might die of famine, and Joseph might say: 'Cheer up, little mouse, my granaries are sufficient for thee.' Again I imagined a man away up yonder on the mountain saying to himself: 'I fear I shall exhaust all the oxygen in the atmosphere.' But the earth might say: 'Breath away, O man, and fill thy lungs ever; my atmosphere is sufficient for thee.'"

Our prayer:

Lord Jesus, make Thyself to me,
A living, bright reality,
More present to faith's vision keen
Than any outward object seen,
More dear, more intimately nigh,
Than e'en the sweetest, earthly tie.

—Unknown.

Mrs. Hetty Graham Evans,
Reynoldsburg, Ohio.
